

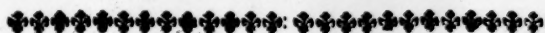
GREAT
SALVATION
BY
JESVS CHRIST
TENDERED

To the greatest of Sinners, and
in particular to such as have been
Refusers of it, if God shall
now at last make them
willing to receive it.

By RICHARD EEDES, Teacher of the Church
at Beckford in Gloucester-shire.



LONDON
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To the Right Honourable the Lady VEERE, Grace and Peace.

Right Honorable & most Honored Madam.

MY ambition to invite your Honour to be Surety to my First-Borne, hath offered violence to my modesty in this Dedication, yet I know not why I may not dedicate my labours unto you, to whom I have long agoe dedicated my selfe. When I had once the happiness to entertaine your Ladyship for a very short time, I found you so ready to take meane things in the best part,

A 3 that

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that I do the less scruple here to invite you to take part of the Churches Ordinary.

The great Salvation that this weak hand holds out, may well beseeme the greatest Personages, not only to own, but to have in highest estimation; and I am perswaded, that you have so long made the attainment of it (next to God the Giver, and Christ the Purchaser of it) your chiefeest interest, that you have now, with your namesake in the Gospel, made the better part so sure unto you, that it can never be taken from you:

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you: yet; dear Madam, it is not unknown unto you that sin is so deceitfull to deceive, and the heart so deceitfull to be deceived, that we can see small ground of security (though some of safety) on this side Heaven : Its our taking heed of falling that keepes us standing; and Caveats against sin and condemnation may be of excellent use to keep the Soul in awe; and reverend Dr. *Sibbs* tells us that fear is the awe-band of the soul.

I am not insensible that Scoffers may say, that here is more Porch than house: but that was

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so far from being an oversight,
that it was a part of my design:
I dare not inclose, nor improp-
riate that which the Apostle
hath called the common Sal-
vation *Jude. 3. v.* That my-
sticall City that was called the
holy *Jerusalem* descending from
Heaven, *Revel. 21. 10.* Tipi-
fying the Church, was said to
have 12 Gates, which noted out
the confluence of Beleivers that
shoud come in to the preaching
of the Gospel, and should fly
unto that great Salvation like
Doves unto their windows and
the discourse herein offered is so
like

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like the Pool of *Bethesda*, a common Bath, or Fountaine opened for sin and for uncleanness, that I thought it convenient to make the more Porches; and if I could direct a particular Epistle to every particular Soul, the Soules excellency would acquit me from folly in so doing.

I have deservedly given your Honour the Preeminence, in opening unto you the first Gate, and the more to enoble it, have written your honourable name upon it; that it may be called beautifull, and followers may throng in after you,

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you, and when they are entred
(if they will but learne of you)
they may count the feet (and
much more the faces) of them
beautifull that bring unto their
Soules the glad tidings of Sal-
vation.

But when they have made
their entrance they will find
that here is house as well as
porch, yea and that it is very
roomthy: for these three Stories
Salvation, Sin, and Damnation
do resemble Heaven, Earth, and
Hell.

Salvation hath Heaven at
the top of it , and Damnation
hath

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hath Hell at the bottome of it,
and Sin (like its Father the Di-
vell) having the whole Earth
for its walke, is the worst Com-
panion that the sonns of men
have.

Madame, you are here pre-
sented with a strange sight, a
poor sinner hanging betwixt
Heaven and Hell; if he will
but accept of Salvation offered,
Heaven is his; but if he neglect
in this his day to know the things
that belong unto his Peace, he will
fall into Hell, and ther's no esca-
ping. It's a sad thing to see so
many wallowing in sin, like
swine

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swine in the myre, under such warnings, and very sad to see many of the Godly to drive so low and dull a trade with Heaven, that it may be sayd of them as of poor Tradesmen, whom the World favours not, that they are still buying & selling, and live by the losse.

What sad lives do we lead, and what comfortable lives do we lose; by not bringing our praetises up to the principles of invisible Christianity; and for want of more intimate acquaintance with the beauty of holines, and power of godlines;

Gregory

Dedicatory.

Gregory the great was said to be the last of the good Bishops of *Rome*, and first of the bad; his life was such a medley of good and evill, and therefore some Interpreters have thought him to be that Angell in the *Revelation* that was said to fly betwixt Heaven and Earth. And *Salomon's* life was so particoloured, that an antient Limner drew him halfe in Heaven and halfe in Hell; and such is the pitifull case of many a Christian, they do so halt betwixt God and the World, & so half it betwixt the Spirit and the Flesh, that they

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they may be thought, by themselves as well as others, to hang equally poysed betwixt Fear of Hell, and Hope of Heaven, Oh how low are souls in their consolations, for want of close and circumspect walking, and for want of a laborious and costly serving of God?

Madam, you may here stand safe upon the Rock of your salvation, and behold the dead, and red Sea of the Almightyes wrath, upon which multitudes of dead Souls ly floating like the Carcases of the drowned Ægyptians when the Israelites were

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were passed over. And while you are standing upon safe ground, you may here behold that Rock of Gospel-refusing which hath shipwrack'd many, and that Gulfe of Damnation which hath devoured them ; whereas you , through Grace , are brought nere unto the harbour , and within sight of the Haven where you would be : Let Faith and Patience hold out but a little longer , for yet a little while he that shall come will come and will not tarry.

So desiring that the God only wise may guide you with
his

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his **C**ounsell, and stablish your
Mind & Heart with his Truth
and Grace, and lead you
through militant holiness into
triumphant happiness, I hum-
bly crave pardon for this bold-
ness, take leave, and rest,

Madame,

*Your unworthy Re-
membrancer at the
Throne of Grace,*

RICHARD EEDES.

Beckford
Jan. 1st
1658.

1 Tim. 1. 15.

*This is a true, and faith-
full saying, and worthy of all ac-
ception, that Jesus Christ came
into the World to save sinners, of
whom I am chief,*

Hebr. 7. 25.

*He is able to save to the utter-
most all them that come unto God
by him, seeing he ever liveth to
make intercession for them.*

A 2

2 Tim.

2 Tim. 2. 24, 25, 26.

The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient.

In meeknesse instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

And that they may recover themselves out of the snare of the Divell, who are taken captive by him at his will.

To

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Etis, feed them with your Sermons, 2 *Pasce exemplis*, feed them with your exemplary conversation, 3 *Pasce scriptis*, feed them with your writings. 1 How I have fed this people by *preaching*, *ætatem habent*, they are able to tell you; How by *Example*, *aliorum sit judicium*, others must judge who have known my conversation here and elsewhere. 3 And that I have also a desire to feed them with my *Writings*, which may speak to them when I am dead, I think my self concern'd to give you some accompt, and to
leave

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leave it upon record with you as three faithfull witnesses, The right of presenting an incumbent into this Living is so mixed in two of you, who *pro tempore* are the Patrons of its Minister and maintenance, and by whose manuduction I was here seated, that I know not which to Challenge for my *Patron*, or if I did, I should think my selfe a loser, and therefore rather than I would leave out a *second*, I have indeavoured to make the most of you, and taken in a *third*.

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As the wise disposer of your habitations hath seated you triangular in the World, and made you Citizens of three famous Cities, *London*, *Bristol*, and *Hanburgh*, so are you seated triangular in my heart, which desires unfeignedly that you may all meet in one City, that new *Jerusalem*, which is above, and may have *Gaius* his prosperity heaped upon you, *internall*, and *eternall*, as well as *externall*.

It is not so much the confidence of my entertainment as of your candid acceptance that emboldens

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emboldens me to invite you to the reading, and owning of this little *Treatise*, yet you will find that I have here appportioned my entertainment to my guests, and provided you *first*, *second*, and *third* course, all good, plain food, which I presume will be the more toothsome to you, because it is so wholesome.

Though you have temporalls dealt out unto you with a liberall hand, yet I have cause to have some confidence that the Churches *ordinary* will be more taking with you than the Worlds *gawdies*.

Yet

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Yet I would not have you think that in this *trichotomy* I have carved to each his severall portion, but intend to each of you more than a *Beniamin's mess*, and dedicate my book, as I do my self, *all to each*, desiring that the doctrine herein taught may be in you like the Soul in the body, *Tota in toto, & tota in qualibet parte.*

Your memorable Father my predecessor had a large stock a going in this place upon this saving accompt, what his returns were upon the people of his charge, is not so visible as I could

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could wish it were, but such as
run may read that his prayers
were plentifully returned into
his own bosome.

He had three Sonns separated to the Ministry, one is, and
two are not, and your selves
that yet survive are witnesses
to that great truth, that *the seed
of the righteous shall be blessed*;
it's seldom seen that the House-
hold of faith hath been supplied
with so many plants out of
one nursery; and whether I
were not called hither on the
account of his prayers, who can
tell; This I well remember, that
my

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my access hither was payed with such remarkable providences, that it looked very like the returne of prayer.

Many in this part of the Vale are gotten out of the *Vale of darkness and the shadow of death*, since your Father and some few more entred into this part of the harvest, and if readines to hear be a promising prognostick (as undoubtedly it is) more are ready to break prison, and to *seek the way to Zion with their faces thitherward*. Oh let not the building cease for want of hands, but whensoever

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ever I shall pay my debt to nature, be carefull to provide a faithfull waterer, that your Fathers plantation and mine may be *like a field which the Lord hath blessed*; So shall you have favour both with God and men.

These meditations were first digested, and calculated for the people of mine own pastoral Charge, but may serve indifferently for this *Gospel-glutted Age and Land* we live in. That it may find acceptance with the godly to further it with their Prayers, and with the

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the ungodly to further their
Conversion, and with all in or-
der to their Salvation, is the
hearts desire and prayer of,

Your Friend and servant
for Christs sake
RICHARD EEDES.

To my beloved People the Inhabitants of
the Parish of Beckford.

Dear Soules

MY hearts desire, and prayer to
God for you is, that you may be
saved, you of this place may
say (and few villages can say the like)
that the Gospel hath dwelt here in
power as long as you ; How many pa-
rishes in *England* have desired to hear
the things that you have heard, and have
not heard them, & to enjoy the meanes
that you have enjoyed, and have not
had them?

My painfull Predecessor (now with
God) was a faithfull labourer in this
vineyard above forty years, and shall it
be said of you, as it was once said of
gain saying and refusing Israel, *forty*
years long was I grieved with this gene-
ration?

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ration? And I have been here a waterer where he had planted now full as many yeares as there are Articles in your Creed, and yet cannot make it an article of mine, that many have recieved our report, or that the arme of the Lord hath been revealed but to a few.

What successe the Gospel hath had with your Soules, I must leave to your own consciences, and to the searcher of hearts; I am loath to print my thoughts, least I should be constrained to speak the Apostles language, 1 Cor. 15. 34. *Some have not the knowledge of God, I speake this to your shame.*

If you have embraced the Gospel, you have bought the field in which the hid treasure is, and though you are never so poor, and mean of birth, you are richer far, and more honourable than graceless Kings, and Christless Monarchs.

If

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If you have refused the Gospel to embrace the World, you will find it the worst match that ever you made, when you shall understand that you have pleased the flesh, and gratified the Devil, and made God your enemy, and if you had never so much pelfe, it will *not profit in the day of wrath*, and you are but base and beggarly, so long as you are without Christ, and without God in the World.

Oh persist not in refusing this great Salvation, you have had many offers, and one must be the last, and the more are past, the neerer the last is, and who knowes if this be not the last that ever shall be made to some of you? I wish that these words which come from my very heart-root may reach to yours.

To espouse you to Christ is all the business that I have with you; I came

b

not

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not hither to take tythes, but to winn Soules; The malevolent adversaries of the standing Ministry of *England* call us hirelings (and its a miracle of providence that we have *our lives for a prey* in the midst of such a blood-thirsty generation of unreasonable men) but we so much more desire you, than yours, that if you would make this our hire, to give up your selves to God by our Ministry, that *by taking heed unto our selves, and to the doctrine, we may save both our selves, and them that hear us*, let them call us Divells, and it should but adde unto our Crown, while we all study to be what I desire to approve my selfe,

A Servant of Christ for the furtherance of your Salvation,
Richard Eedes.

To the Reader.

Reader



Behold I bring unto thee glad tidings of great joy. That whatever thy life hath been for the time past; and whatever thy sinnes unrepented of are for the present. If God shall render thee teachable, and willing to be counselled, thou maist yet die happily, if thou wilt but be perswaded to live holily for the short remainder of thy few and evill daies.

I desire to approve my selfe a true friend unto thy Soul in my indeavour to bring this to pass; and nothing can hinder it, if the Tempter do not still prevaile to make thee continue thine own greatest enemy.

If thou be young, thou canst not set out upon such work too soon, which is of everlasting concernment to thy Soul, and tends to the sure-making of thy Salvation.

If thou be old, and hast spent much time already in the service of sin, it is more than time that thou shouldst awake out of that dead sleep, least the sleep of death surprize thee, and if thou should'st be taken out of the world by death, before thou be taken out of the World by grace (which God forbid) it had

To the Reader.

been better that thou hadst never been born, or hadst been created a Toade, or Viper, than a Man, or Woman. Deferr not a day, not an houer, not a moment longer, to consider thy waies, and to turne to God: hearken to this call of God while it is called to day, least deterring till to morrow, it should be to late while the breath is yet in thy body, and the Lord yet offers to breathe the breath of life into thy Soul, let not the *Diuel*, *World*, and *Flesh* so bewitch thee as to obstruct thy seasonable, and serious closing with God upon a Covenant-accompt, and with Jesus Christ as Lord and Saviour.

So shalt thou breake off that *Great Sin* of Gospel-refusing, and escape that *Great Damnation* that is due to it, and attaine unto that *Great Salvation* which is here faithfully commended, and heartily wished to thee by him who is,

Thy Soule Friend
Richard Eedes

Reader

To the Reader.

Reader,



*T*is the glory and happiness of the Age and country in which thou livest to have the plaine and plentiful teachings of the Lord. that while we see not God or the life to come with open face, by immediate intuition, to our full satisfaction, we may yet see him in a glass by reason, sanctified, and guided, and elevated by faith so far, as to quicken our desires after more, and to cheer and strengthen us, as a fore-tast and earnest of the everlasting inheritance. Though the invisible things of God may be so farr seen in the things that are made, as to leave all those without excuse, that know not God, or glorify him not as God (Rom. 1. 20, 21.) yet is the Gospel the much clearer glass, though not as to the sensible manner of Revelation, yet as to the fullness, and cleerness of Discovery. In this glass thou maist certainly see on earth the things that will be done in Heaven and Hell to all Eternity.

Thou maist know, if thou canst but know thy heart, both where and in what case thou must live for ever: Whether with God or Divells; whether in joy or torments; whether in the end

To the Reader.

less sence of the love of God, and in his soul-ravishing vision, and fruition, and highest returns of Love and praise with Christ and all the Heavenly Host, or in the endless feeling of his confounding to wrath, and pangs of conscience for thy former willfullness and folly, and comfortless despairing lamentations of thy misery. This certaine glasse that from God foretelleth all these things is contained in the Holy Scriptures, and daily held before thee by thy teachers, who are commanded to call upon thee to try and know thy selfe hereby, and to prevent the eternall misery fore-seen, and set thy heart on the revealed glory, and make out after it with the greatest care and desire of thy Soul, that it may be thine for ever. This glasse is here held out unto thee by this faithfull Reverend Minister of Christ, (a member of our Association in these united Churches) who hath judiciously, and concisely, yet seriously, and pathetically told thee how great a Price is in thy hand, if thou have but a heart to the blessedness to be procured by it, and the improvement of it for that blessedness: He hath told thee also what a sin and desperate folly it is to slight and neglect this great Salvation, and turne of that God, that Heaven, with a trifle, or with the leaving of this contemptable
World,

To the Reader.

World, who is thy All, and should have All, and will have thy First and Best, or nothing. He hath told thee of that great Damnation, that will certainly be thy Portion, if thou go on to neglect this great Salvation. Bless God for this seasonable call and admonition, and harden not thy heart, but hear if thou have but eares to hear. Abuse not a God of Love that deserves not to be abused: Turne not away from him that speaketh unto thee from Heaven. Deny not thy Redeemer thy first and deepest thoughts and cares, thy strongest love, and most resolved labours, that denyed thee not his blood, his doctrine, and his example. Away with sin, Man! tread downe the World, or rise it for the World to come. Crucify the flesh, that hitherto thou hast served. Heaven is before thee, thou art made and redeemed to be equall with the Angels. Dally not about so great a matter as everlasting joy or torment is; God is not mocked, and therefore do not mock thy selfe by preferring the toys of the World before him: What needs all this adoe for thy daily bread? Having food and rayment be therewith content: Get well to Heaven and all is done, and thou shalt never want; lose that and lose all, and thou wilt certainly lose it, if thou see'st


To the Reader.

it not first, and give it not the chiefest roome in thy heart. How thinkest thou to escape, if thou neglect this Salvation? Will a despised or neglected Christ be thy Saviour? or a neglected Heaven be thine Inheritance? Dost thou think to come back from the dead into this World to mend that which now thou dost amiss? or canst thou escape against Gods will and word? Reader, as ever thou hast the Reason of a man, see that thou soberly bethink thee of this matter, and rest not till thou canst solidly answer this question, How shall I escape? Death and Hell are a little before thee, if thou be an unsanctified person, and how wilt thou escape them? Neither Policy, nor power, riches, nor reputation, formality, or false presumptuous hopes will procure thine escape; It must be by God the Father, by Christ by the Holy Spirit, or by none; and it must be by a God most dearly loved, and by a Christ most highly valued, and received, and by the Holy Ghost entertained into thy heart, and obeyed; for a God, a Christ a Spirit finally neglected, will never save thee. Take this warning and additionall Testimony from

A Friend of thy immortall Soul,
Richard Baxter.



A
P R E F A T O R Y
P O E M
O F T H E
A U T H O R ' S

 *Great Structures should have Porches, but
you'l say,
This Fabrick is not great, and well you may,
And yet tis so, a Riddle but no Cheat,
The volum's little, but the Title's great ;
The Workman's low, but yet the Building's tall,
The Matter great, though Modell be but small.*

Much

Poem.

*Much treasure lies in little room, and things,
When it consists in jewells, and in rings.
This work is like the Ocean, which you know
Is still the same at ebbe as tis at flow,
Or like the Sun; that Magazine of light,
The same in Clouds as shining in its might;
Or Like a Map, where points and lines do stand
For Rivers and for Counties; Sea, and Land.
Though in Octavo written, you must know
The Subjects are the largest Folio:
Though Book and Price be small (excuse that wrong)
The names are short, but yet the Things are long.*

*Salvation, and Damnation! O the height,
And depth of these expressions! Oh the weight
Of what they signify! Oh who can tell
The height of Heaven, or the depth of Hell?
That's high that hath no topp you will confess,
And sure that pitt is deep that's bottomless.*

*Salvation, Sin, Damnation, are not Theames
For sleepy sluggards, or for men in dreames:
Sin's clath'd in Scarlet like a man of Blouds;
Damnation doggs it, like devouring floods
Cast from the Dragons mouth: Salvation stands
Like to a Refuge City on all hands.*

*Sin like a Sodom to destrutt on tends,
Damnation's like a fire, whose smoak ascends,*

Salvation's

A Prefatory

Salvation's *like a Zoar*, Soules *like Lot*,
Fly for your life, make hast, and linger not.
God and your Teachers *lowdly call, and cry,*
Oh senseless sinners wherefore will ye die?
Soules stop, and turne, oh turne, oh *sweetest breath!*
God sayes, and sweares *he joyes not in your death.*
O hearken fir the Call of this still voice
Sets Life and Death before the sinners choice.

Reader, wilt live or die? Consider well,
And then Resolve, it's more than time to tell
Thy thoughts to God; If he should snatch thee hence,
Thy best would prove a very poor defence;
Depart thou must into a state forlorne
Will make thee wish thou never hadst been born.
Eternity will all thy Thoughts confound;
It's such a Depth no Intellect can sound:
We may the World and Witts out-run, yet be
But at the Entrance of Eternity;
Now wrastle and prevaile, for who can tell
But Jacob may be Christened Israel.

Chaff now is sold for Wheat, and every dream
Which is but Froth, is now nick-named Cream.
Now Hereticks, and each Blasphemer vents,
And greedy Doggs lick up their Excrements.
The Presse opprest gves out like, Lotteries
Too many Blanks for one poor single Prize.

Authors

A prefatory

*Authors neglected lie, and sleep as dead,
Except, than others taller by the head:
And Bookes in such a crowd of short and long,
Like London Cries, are vended for a Song.
He's the best Artift now that best can tell
How to make Bookes, and then to make them sell.
As in Samaria's seige the ruder throng
Are fed with Asses heads, and Cabbs of dung.
How often have I dugge to find out Ore
In swarming Pamphlets? but alas how poore,
And full of Rubbish! little, little gaines,
And often less than nothing for my paines.*

*When they should feed, and feed, and feed agen,
And hold out Milk for Babes, and meat for Men,
And draw out new and old from their full store,
And should with Milk, and Hony feed the poore,
Their Entertainments like a Witches feast,
A shew that feeds not, but deludes the guest.*

*How should Babes thrive in a Step-mothers lap?
When Nurses give them poison in their papp?
Oh that some Zealous powers would conspire
To sentence all such Scrubble to the fire!
The whole is out of Order; Church and State,
In my Prognosticks this is Englands Fate,
The Land will mourne, and Men will find it true,
Till Caesar come, who will give God his due.*

Think

Poem.

11.
*Think not, kind Reader, that its my designe
To cloud the Sun that my dim Starr may shine;
It is a task for Eagles, not for Wrens
To staine the beauty of deserving Penns :
This Iron age such Authors can rehearse,
Whose golden pennis deserve a Golden verse.
Works should commend their Authors, this being
As it deserves, so let me fall or stand. (scand,*

*I never lik't those Complements at Feasts,
That wish the best were better for the guests :
Those that in midst of plenty wish for more,
And (guilty of excedings) call it poore :
I ever thought the worst dish there too much,
The Courtest Morrell much too good for such.
If here a Feast of fat things you do meet,
Give God the praise, and eat and drink the sweet.
If any failing here or leaness be,
Take you the best, and leave the worst to me.*

*Christ bids his Shepards feed, and feed, and feed,
His Lambs and Sheep, so here is for your need,
And fill, serv'd in First, Second, and Third Messe,
All wholesome food, though but in homely dresse.
Eat, drink, and feast your selves, my Friends, but stay,
When that is done, do not rise up to play :
If you will eat to live, and live to die,
Joyne strictest Practise with the Theory.*

Though

Poem.

*Though naked Truth be best, yet Fancies quaint
Esteem the face the fairer for the paint;
And if we will mens queasy palates woo,
Our meat must wholesome be, and toothsome too;
Most are like Children, and refuse to eat
Unless the dish be gaudy as the meat:*

*Even Curious palates feed as they would wish,
When wholesome food is in a garnisht dish:
When pleasure is with profit twin'd, its sed
Its like the bristle that draws in the thred.*

*Austine delighting Ambrose for to hear,
His heart was led to Heav'n by his Ear,
And men must be indulged in this, or we
Our Books with dust, and Cobwebs clad may see:*

*If Musick dwell in discords, here are three
That make a Unity in Trinity;
Or if Variety delight your braine,
Trichotomize that Unity againe;
But I am word-bound, starv'd in midst of store;
My subject is too rich, my Muse too poore.
Reader proceed, thoult not thy labour lose,
If halting Verse go more upright in prose.*

*Tis to catch precious Soules to God that I
Do bait the hooke of Prose with Poetry,
Fishers of men must put on every guise,
Winners of Soules must study to be wise;*

If

A prefatory

*If Poetry be goats hair, and no more,
Yet it may serve to vail the Temple dore :
Ile not detain you Linger in the Porch,
Nor light you to the Sun with such a Torch :
What furnitures within is now made free,
The Curtain's drawne, you may go in and see.*

ERRATA.

pag. 17. line 15. read able. p. 34. l. 3. blot out, and make figure. i before the next word. p. 36. l. 24. r. mankind. p. 50. l. 11. r. the for their. p. 59. l. 15. r. sink p. 62. l. 5. r. vassalls. p. 69. l. 18. r. fold. p. 76. l. 2. r. I count. l. 14. r. maine thing. p. 91. l. 21. r. great wickednesse. p. 84. l. ult. r. Apostaticall. p. 127. l. 10. r. certainty] in the same line r. assert. p. 128. l. 5. r. Apostates. p. 128. l. 18. r. road. p. 129. l. 23. r. preacher. p. 135. l. 1. r. word. p. 139. l. 7. Jsay. i. p. 144. l. 5. r. bring. p. 150. l. 9. r. wet finger. p. 151. l. 17. r. as his right eye &c. p. 186. l. 15. r. when. p. 192. l. 16. read puluerem. p. 196. l. 14. r. refuge. p. 200. l. 8. read so obdurate. p. 209. l. 3. r. Solamen p. 211. l. 11. read Masters. p. 216 l. 23. r. ὁ ἑβόφος τῶν σκωτῶν p. 218. l. 11. blot out if. p. 230. l. 5. r. stony heart. p. 236. l. 5. r. desponde. p. 237. l. 22. r. owne deceived and deceitfull hearts p. 238. l. 8. r. whelp.

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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 8, 1901. It contains a report on the state of the Union and the progress of the administration during the year 1900.

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10. The tenth part of the document is a report from the Secretary of State, dated January 26, 1901. It contains information regarding the diplomatic relations and the progress of the international community during the year 1900.



A breife
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Of the
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G R E A T
S A L V A T I O N

B Y

J E S U S C H R I S T

Tendered to the greatest of Sinners, &c.

Hebr. 2, 3.

*How shall we escape, if we neglect so great
Salvation?*



Salvation is so sweet a subject, that
its pitty it should meet with any
but faithfull handlers, and pro-
fitable hearers; I may say of the
very fillables of it, as once holy
Bernard did of that saving Name *Jesus*, in
which it was founded, *Mat. 1. 21.* That it is
Mel in ore, melos in aure, jubilum in corde;
Hony to the mouth, Musick to the eare, and re-

B

joycing

joycing to the heart. Words of Salvation are *breath of life*, and its pittie any of that should be lik breath scattered in the ayre; they are *water of life*, and its pittie it should be like water spilt upon the ground; we should deal by such doctrine as goldsmiths do by the filings of their gold, secure every dust of it; As God faith to ungodly teachers, so may we say unto ungodly hearers, *What have you to do to take my word into your mouthes, or eares, when it takes no hold upon your hearts, Whereas you hate to be reformed, and have cast my words behind you.* Psal. 50. 16, 17.

Salvation is such a mystery of miraculous mercy, that the very *Angells* do delight to pry into it, 1. Pet. 1. 12. And as they were ministering Spirits to the great Saviour when he was upon Earth, so they are glad to be *Ministering Spirits to the heyres of this great Salvation.* Heb. 1. 14. A Messenger coming from the dead, and from that triumphant community of just and perfect Soules, were fitter to speak to you of such a theme, than one that's going to the dead, and is yet clothed with the raggs of mortality and corruption: If such a one should hear us expressing our low conceptions of such sublime mysteries as accompany Salvation, he would say as the Queen of the South of *Solo-*
mons

mons wisdom, that one half is not told you in your own Country; If the Divell and damned Soules might hear but one Sermon more of Salvation with hope of obtaining it, can you think that they would be so regardles, and negligent as the common sort of hearers are? Do you think that the divells themselves (which beleeve the dreadfullness of perfected damnation, and tremble to beleeve it) would say to such a preacher as *Fælix* did to *Paul*, *Acts* 24. 25. *Go thy way for this time, and when I have a more convenient season I will call for thee.*

This is the *unum magnum*, the *unicum maximum*; the great thing that the Apostle indea-
vours to secure in this place, that none of Christs blood may be lost, that none of his own Ministeriall labour may be labour in vaine: In a word his drift and scope is that that Salvation, which was so great in the *operation*, and in the *Revelation*, should be as great in the Worlds *acceptation*. Christ had wrought it out, who was the Son of God, higher than Angells, the great Prophet, and Priest, and King of his Church, as this Epistle declares at large.

The Gospel had brought it to light, which is the *glorious Gospel of the blessed God*, *1. Tim.* 1. 11. which makes Salvation neerer and
B 2 clearer

clearer than the law did. And therefore if we accept it not, *how shall we escape?* that is to say, there is no possibility of escaping.

One of the Ancients hath laid down this Rule as Gods method of dealing with the receivers of his mercy. *Ingentia beneficia, fligitia, supplicia.* Where God offers, or bestowes great mercies, there the setting light by those mercies are sinns with an high hand, and these great sinns draw down proportionable punishments.

Now according to this Rule.

1. What mercy greater than Gospel-mercy?
2. What sin can be greater than to set light by such mercy?
3. What punishment can be greater than that, that such sin deserves?

The Apostles words here considered as related to the context, may be exactly reduced to that rule; we shall therefore from such premises draw these three naturall conclusions, as the plaine results of this Scripture.

1. That Salvation brought to light by the Gospel is great Salvation.
2. That setting light by such Salvation is great sin.
3. That the neglect of such great Salvation brings great damnation.

The

The First Doctrine.

Gospel Salvation is great Salvation.

BEfore we open the doore to let you into a clear sight of this trneth, it may not be impertinent to remove an objection that lies as a stumbling block at the very entrance, and that is this. In that we proclaime Gospel-Salvation to be great Salvation, some may demand whether there be any other Salvation that may stand in competition with Gospel-Salvation ?

To which we answer, that God never revealed but two wayes unto mankind for Salvation.

The first was by a Covenant of workes, manifested unto the first *Adam* as the Worlds representative, wherein the condition was *Hoc fac & vive, do this and thou shalt live*, or do this and be saved.

But that Law being transgressed, and that Covenant broken ; and *Adam* and his posterity being under the curse of that Covenant, and the wrath of God abiding on them : God was pleased to enter into another Covenant of grace with mankind through the second *Adam*,

B 3

proposing

proposing unto them another condition, *Hoc crede & vive, whosoever beleeveth in him shall not perish, but have everlasting life Iohn. 3. 16.* Though there was an old way to Salvation by working held out by the law, yet now *the new and living way*, brought to light by the Gospel, is the way of beleeving; and this Salvation by the Covenant of grace doth as farr excell that by the Covenant of workes, as the second *Adam* doth excell the first.

I may further adde, that the Covenant of grace hath been exhibited under two dispensations.

First to the Jewes, under the old Testament-dispensation, in types and shadowes, when the Ceremoniall Law was the Jewes Gospel.

And secondly to Jewes and Gentiles, under the new Testament-dispensation, in truths and substances, and this is that Salvation that the Apostle seemes here to commend and exalt above other Salvations, that Salvation which in the manifestation of it, is grown up to more ripenessse of yeares, and perfection of Statute since the fullnessse of time, than ever it was before. And since we are speaking comparatively of it, let us take in one consideration more, though it may serve only for a pleonasm, for having spoken of the greater, we need

need not doubt of the lesse. It may be called great Salvation, if compared with temporall, and corporall deliverances; such as those from *Ægypt*, and *Babylon*, those were great deliverances, and great Salvations, but that was of *bodies*, this of *soules*, that was *temporall*, and this *eternall*, and therefore in every respect,

1. If compared with Salvation by the law,

2. If compared with the old Testament-manifestations,

3. If compared with temporall deliverances,

We must give acclamation to it to be great Salvation. And as for dreaming of any other Salvation, properly, and strictly so called, we must keep close to those true sayings of God.

Acts 4. 12. Neither is there Salvation in any other, for there is none other name under Heaven, given among men, whereby we must be saved, and 1. Tim. 2. 5. unicus est mediator, There is one onely mediatur betwixt God and man, the Man Christ Jesus.

The doubt being cleared, we proceed to clear the doctrine.

1. By improving the Text.

2. By Testimonies of Scripture.

B 4

3. By

3. By pregnant, and ponderous Reason.

First by improving the Text, where the Spirit of God gives it a rise three degrees high: 1 Salvation, 2 great Salvation, 3 so great Salvation, which last is a *sic* without a *sicut* (as one saith of Gods love from that Scripture, *God so loved the World*) so that the tongues of men or Angells are not able to expresse, nor the imaginations of men or Angells able to comprehend: Or what if we suppose it better to illustrate those three gradations by the three degrees of comparison; we may shew you at large how Gospel-Salvation is,

1. Positively great Salvation.
2. Comparatively greater than all other.
3. Superlative ly the greatest of alls.

But all this was hinted in that that went before.

Secondly to shew you the consent of Scripture, and how harmoniously they attest unto this truth.

Psal. 130. 7. Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption, let redemption but lead us to a redeemer, and we shall find such plenty of it in Jesus Christ, that out of his fullness we may be all receivers, and grace for grace.

Luke

Luke 1 69. Blessed be the Lord God of Israel, that hath raised up for us an horne of Salvation in the house of his servant David. Its a figurative expreffion taken from beasts, whose strength is in their hornes; It is such mighty Salvation, that it can push down all power that opposes it: the Apostle applies it Rom. 8. 33, 34. It is God that justifieth, who is it that condemneth? It is Christ that died, yea, rather that is risen again, who sitteth at the right hand of God, who also maketh intercession for us; who shall separate us from the love of Christ? &c.

Hebr. 7. 25. He is able to save to the uttermost all those that come unto God by him, seeing he ever liveth to make intercession for them.

Put all these together,

1. Plentifull redemption,
2. A horne of mighty Salvation,
3. Salvation to the uttermost,

And they do univocally bear witness to this great truth that *Gospel-Salvation is great Salvation.*

Thirdly to come to Reasons, take into close consideration these three things.

- | | |
|------------------------------|-----------------|
| 1. <i>Ab hoc</i> : From what | } we are saved. |
| 2. <i>Ad hoc</i> : To what | |
| 3. <i>Per hoc</i> : By what | |

And from hence we shall lay downe these three

Reasons to prove it to be great Salvation.

1. Because it saves us *from great evils.*
2. Because it advances *to great happiness.*
3. Because it doth all *by great meanes.*

I Ab hoc 1. Reason. It saves *from great Evills,* as is easy to shew in a multitude of particulars.

1. From the *wrath of God*, which burnes like a consuming fire, and all the wicked upon earth are burnt away, and stubble before it: *It burnes to the bottome of hell, and setts on fire the foundations of the Mountaines and burnes up the earth with its increase.* The burning *Tophet* is kindled with his displeased breath, as with a river of brimstone, *Isay 30. 33.* The old World was drowned in it, and the new shall be burned in it. It tumbled the Angels that fell out of Heaven, and hurled them into Hell, to be reserved in chaines under darkness to the judgment of the great day. It brought such a curse upon the whole creation for *Adams* sin, that the whole creation groanes under it, *Rom. 8. 22.* Man sweats under it, and Woman is in labour of it. It hath tumbled Monarchy upon Monarchy, the Assyrian, Persian, Græcian, Roman, It hath reprobated the greatest part of men and women that ever were in the World, are, or shall be. It hath cast off the Jewes, and unchurched many famous churches of

of the Gentiles. It hath layed flourishing states on ruinous heapes, and hath brought to pass those desolations even to wonder and astonishment, by sword, famine, and pestilence, which our fathers have told us of. It hath done that worke, that strange worke in our daies, and in these parts of the World, which our eyes have seen, and may long be for a *Lamentation*. In a word it brought that confluence of indignation upon Christ, Gods only begotten, and only beloved Son, when he stood in our roome, and became our surety, that it made him sweat blood, and cry out *My God, my God, why hast thou forsaken me?* We may say of all the punishments personall and nationall that have befallen us, or can befall us, of all things that we feel, or fear, as the prophet doth, *Is there any Evil in the City, Land, World, and the Lord hath not done it?* *Amos 3. 6* *Ex ungue leonem*, all that see it may say, *This hath God done, for they cannot but see that it is his work:* we may know it to be the Lord by his very footsteps, for as none can deliver and save like him, so none can punish and destroy like him. *Solomon*, tells us *the wrath of a King is like the roaring of a Lion*, *Prov. 19. 12.* but *Moses* tells us that he cannot tell us the power of Gods wrath, *Psal. 90. 11. Who knoweth the power of*
thine

thine anger, even according to thy fear so is thy wrath, and this wrath we are saved from by this great Salvation.

2. It saves from the curse of his law, that binds over to that wrath, *cursed is every one that continueth not in all things that are written in the booke of the Law: so do them, Deut. 27. 26.* Its this malediction that makes sin to be the *sting of death*, and makes the hornet of an accusing conscience to sting self-condemned sinners like the pangs of death. This put *Adam* upon that impossibility, to run away and hide himselfe from God; and made *Cain* to be *à corde suo fugitivum*, a runnagate (if it had been possible) from himselfe. This curse of the law sets the never-dying worme a gnawing, and layes upon evill doers that intolerable burden of *a wounded conscience which none can bear*. Cursed is the impenitent Drunkard, Swearer, Sabbath-breaker, Lier, Whoremonger, prayerless, Christless person, saith the Law, but I am such and such saith the conscience, therefore thou art cursed, thou art the man saith right reason in the conclusion. It was the dreadfull impulse of this evill spirit that drave *Judas* first to despair, and then to the gallows, and furiously poasted him through an hell internall into an hell eternall: Twas
this

this that doom'd despairing *Spira* to an hell above ground, and fill'd him so brimfull with hellish horror, that he was the very monster of his time, and the most dreadful spectacle of the age he lived in. Nay, to come neerer to the quick, It was the consciousness of this curse that set *David* upon the rack, and put his bones out of joynt, and brought him into a consumption, that he complaines that *his flesh was dried up for want of fatness, and his moisture was like the droughth in Summer*, These terrours of the Law, and plunges of conscience were the stormes, and flouds, and mire, and deepes that he so deeply complained of, and made one deep to call upon another, the deep of his misery to the deep of Gods mercy. Twas this venome that so pointed those arrows of the all-mighties wrath that drank up *Jobs* spirits. And made *Hezekia* to mourne like a dove, and chatter like a Crane, and complaine that from morning to evening God made an end of him: Twas this that pickled up *Peter* in his bitter tears; and put blessed *Paul* so to it that he cryed aloud to Heaven for a deliverer, *Me miserum quis liberabit? O wretched man that I am, who shall deliver me from the body of this death?* and this curse we are saved from by this great Salva-

3. It saves from the tyranny, and dominion of

of Satan, Its mans hell above ground to be under the divells dominion, and principality. The Apostle notes that the unbeleiving and impenitent are *held captive by Satan at his will*, 2. Tim. 2. 26. and the Ephesians while they were dead in trespasses and sinns, were said to be acted by the Prince of the power of the ayre, the spirit that worketh in the children of disobedience, Eph. 2. 2. Satan is therefore called *The God of this World*, 2. Cor. 4. 4. who blinds the minds of them that beleevve not, least the light of the glorious Gospell of Christ, who is the image of God, should shine unto them. He goes about like a roring Lion, seeking whom he may devour. 1. Pet. 5. 8. And compasses the earth Job. 1. 7. yea, he goes about with great wrath, knowing that his time is but short, Revel. 12. 12. He is called therefore the strong man armed, that keepees peaceable possession till the stronger come, Luke. 11. 21. but when that stronger comes, and God, and Christ come in with this mighty Salvation; when the grace of God which brings Salvation once appeares, then the weapons of our warfare are not Carnal, but mighty through God, to the pulling downe of strongholds. When he that hath the key of David will open, ther's none that can keep shut; As the graves must open to his *Surgite mortui*,

mor
the
he
fir
shal
If
the
late
pow
Go
ing
tha
crea
bar
fun
wo
peo
dar
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out

mortui, and the Earth and Sea must give up their dead at his word of command, so when he will give sinners their blessed part in the first Resurrection, the Divil, World and Flesh shall not be able to detaine their Captives: If God will but give *Paul* a commission to go to the Gentiles, he shall open their Eyes, and translate them from darkness to light, from the power of Satan to God. *Act. 26. 17, 18.* When God will shine upon the labours of his planting and watering servants, and come in with that increase which the Apostle calls *the increase of God*, then not only gates of brass and barrs of Iron shall fly open, and breake in sunder, as they did before *Cyrus* when God would use him as an instrument towards his peoples enlargement, but even the chaines of darkness shall snap asunder before the mighty word, and almighty spirit of the Churches great Redemer, like *Sampsons* cords when the Philistins were upon him.

And here is the comfort of all comforts, they that are set at liberty by this great Salvation, have so full a rescue, that they shall never be led captive more, though they have been pulled like brands out of the fire, like the prey out of the paw of the Lion rampant, out of the hands of the strong man by a stronger

stronger; yet now they are in safe hands, because there cannot come a stronger. Christ saith none can take his sheep out of his hand, and his father that gave them him is greater than all, and none can take them out of his fathers hand, Iohn. 10. 28, 29. Though he consider and study Job, Job. 1. 8. and resist Fosua. Zech. 3. 1. Though he desire to have the Apostles to winnow them, Luke 22. 31. and wrestles with beleivers about Heavenly things, Eph. 6. 11, 12. Though he hath *νομήματα* devices, plots, machinations, stratagems. 2 Cor. 2. 11. & *μεθοδίας ἀμετα* & *οὐδὲς* wiles, methods, snares laid at unawares, way layings as the word properly signifies, traps artificially set to catch the prey and *τὰ βλάμ τῶ Σατανᾶ* Revel. 2. 24. the depths of Satan (those poor deluded Soules (like those in our times that are under strong delusions, and the efficacy of error) called their opinions the deep things of God, in allusion probably unto that expression 1 Cor. 2. 10. *The spirit searcheth all things, even the deep things of God*, and there the spirit tells them they were the deep things of the diuel, and not of God, they were not fetcht from Heaven, but from the depth of hell, and though he hath such weapons as the word calls *τὰ βλάμ τῶ πονηρῶ* τὰ

ποτοφαμίνα, Eph. 6, 16. *The fiery darts of the Diuel*, yet though he set all his infernall powers on worke, and imploy all his heads and hornes, all his stratagems and strength, and joyne his serpentine subtilty with his Lyon-like power; yet the least of God's little ones shall be saved from him, though the Dragon cast *Flouds out of his mouth after the woman, and the remnant of her seed*, yet they shall have a *hiding place* provided. They have a Captain generall that is called Ἀρχηγὸς τῆς πίστεως, *The cheife Captain and Finisher of their Faith*, Heb. 12.2. *Who, in that he himselfe, hath suffered being tempted, he is ble to succour them that are tempted*, Heb. 2. 18. He puts into their hands *the Shield of Faith*, which will quench all the fiery darts of the Devil, Eph. 6. 16. And he prays that that faith may not fail, Luke 22.32. And hath ex abundanti, for their strong consolation, furnished them with a πανοπλία, *The whole Armour of God*, and bids them *be of good cheere, he hath overcome*, And the Apostle being strong in the Lord, and the power of his might, triumphs before Victory with an ὑπερνικῶμεν, Rom. 8.37. *We shall overcome through him that loved us*. And this bondage we are saved from by this great Salvation.

I might here e numerate more particulars, Death, Judgement, and Hell; for this great Salvation saves from the terrours of all these, and is a shelter against these driving stormes which swell up a raging Sea of wrath, to drown the whole world of the ungodly, but these will come in seasonably among those which follow, where we shall meet with them before we make a full dispatch of this Reason.

4 To give you one generall, that may be comprehensive of all particulars, that we need to speak to. It saves from all evils: Now all evils have been well reduced into two ranks.

- 1 *Mala culpa* } Evills of sin.
- 2 *Mala pœne* } Evills of punishment.

1. Salvation is from Sin, yea, and the best part of Salvation too; 'Twas this that gave unto Christ his saving name. *Mat. 1. 21, Thou shalt call his name Jesus, for he shall save his people from their sinns.* Salvation from wrath, which is done in *Justification*, is *quiddam exterius*, the work of Christ without us, *who dyed for our sinns, and rose againe for our Justification*, who did undergoe the curse of the law in his passive obedience, and fullfilled the
righte-

righteousness of the law in his active obedience for the justification of sinners; but Salvation from sin, which is done in *Sanctification*, is *quiddam interius*, the work of Christ within us, who *workes all our workes in us*, as well as for us. See that pirhy and pertinent treatise upon that forecited Scripture *Mat. 1. 21.* entitled *Salvation* from sin by Jesus Christ, published not long since by a judicious and faithfull Brother of our Association, Mr. *George Hopkins* of *Evesham*, where you may read to satisfaction upon that profitable subject, and save me the labour of enlarging upon it.

And as it is from sin, so from all sin that lies within the reach of repentance: There is a sin indeed which the Scripture hath excepted, called *the sin unto death*, and *the sin against the Holy Ghost*, which is therefore unpardonable, because the sinner is impenitent, and because that sin is alwayes twin'd with a totall, and finall apostacy; otherwise there is no sin so great but may be pardoned, no sinner so great but may be saved.

First hear what testimony the old Testament gives unto the Salvation-Covenant. *Moses* is very large in dealing out the great pardons of the great God to great sinners

Exod. 34. 6, 7. saying, he pardoneth iniquity, & transgression, and sin, as if he alluded to the thre degrees of comparison magna, majora, maxima peccata, performing to the full what that Scripture promises; Isay 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and turne unto the Lord, and he will have mercy upon him. and to our God for he will abundantly pardon, or according to the originall, he will multiply to pardon. The Prophet Ezekiel. 36. 25. doth particularize: I will pour clean water and ye shall be clean from your idols and from your filthynefs will I clense you, though your sinns were as great as idolatry against the first Table, or uncleanness against the second, (and we can hardly think of greater) yet upon returne to God they may be pardoned and purged. The Prophet Isay, 1. 18. goes yet further (if further may be) and makes mention of the pardon of Scarlet and Crimson sinns, i.e.) Sinns that are double dyed, dyed in graine, like those colours aggravated with the most notorious of circumstances, as bloody as murder (as Davids matter of Vriah, or as black as Hell, (as Manasses witchcraft, and familiarity with Evil spirits) yet upon Godstermes they may be forgiven.

Secondly and because you shall have the
evidence

evidence of this truth from the mouthes of the two witnesses, the New Testament as well as Old, peruse that place *Mat. 12. 31.* That very verie, that puts a barre to the Salvation of sinners against the Holy Ghost; opens a wide doore of hope unto all besides: *All manner of sin, and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.*

Know further that Salvation from sin (to give you the dimensions of it) is,

- 1 Either from the *Condemning* power,
2. Or from the *Commanding* power of sin, and in respect of both it deserves the title of great Salvation.

1 Believers are saved by Christ from the condemning power of sin: *Rom. 8. 1.* The Apostle layes it downe as a most certaine conclusion resulting by way of Argument from antecedent premises. *Now then there is no condemnation to them that are in Christ Jesus. Iohn. 3. 16. They shall not perish, Iohn. 10. 28. They shall never perish, and Iohn. 5. 24. Shall not come into condemnation.*

2 And they are freed from the commanding power of sin: Sin doth not reigne in their mortall bodies, that they should obey it in the lust of it: They have given their members ser-

vants to righteousness unto holiness, and though they sometimes do the Evil which they would not, yet they have sued out their divorce, and can say with the Apostle, their consciences bearing them witness, *It is no longer I, but sin that dwelleth in me.* They have put themselves under the regency of Christ, and put up that petition daily in his name, *Thy Kingdome come*, desiring that God and Christ by the holy spirit may bear rule in their hearts, and not sin: and *Thy will be done*, wherein they desire to be made willing to be ruled by his will, and not the lusts of the flesh, and by this meanes, though sin be not ejected from its inherency, yet it is dejected from its regency, and they are neither servants, nor slaves of sin.

2 Salvation is from punishment, à *malis pœna*, as well as à *malis culpa*, from wrath as well as sin; and this so great Salvation, that I fear too many do look upon it as the *vna, unica salus*, that that comprehends the totality of Salvation, but having said enough to undeceive you in the antecedent branch of Salvation from sin, it remaines that we discover this also to be a considerable part, though not the *totum integrale*, the All of this great Salvation. As all of transgression

is

is epitomiz'd, and summed up in Scripture in the terme of sin, so is all of wrath and punishment in this terme of *death*, and therefore the Apostle briefly layes downe both *Rom. 6. 23. The wages of sin is death; (i.e.)* All death is the wages of all and every sin, so that sin will find the sinner suffering enough, death with all its appurtenances. 1 with all its *forerunners*, diseases, aches paines &c. 2 With all its *concomitants* of tribulation, and anguish, desperation and horreur, 3 and all its followers, death after death, *fire and brimstone which is the seccod death. Revel. 21. 8.*

Let us distinguish of a threefold death which is the wages of sin, and all will be plaine, when we have clear'd it that Salvation saves us from all the three.

Death	{	1 Internall	}	of the Soul.
		2 Externall		of the Body.
		3 Eternall		of the Body and Soul.

1 It saves from death internall, as *Eph. 2. 1. You hath he quickned, who were dead in trespasses and sinns. Iohn. 5. 25. The time shall come, and now is when the dead shall hear the voice of the Son of God, and those that hear shall live, and Iohn. 5. 24. He that heareth my words,*

and be'ciweth in him that sent me hath everlast-
ing life, and shall not come into condemnation,
but is passed from death to life, and Revel. 20.
6. Blessed is he that hath his part in the first
Resurrection, on such the second death hath no
power, which expositors do interpret of the
resurrection of the Soul from the death of sin
to the life of grace, as the second resurrection
of the body from death to life immor-
tall.

2. It saves from death externall, though not
from the stroak of death, for its appointed unto
all men once to die. Hebr. 9. 27. Yet from
the sting of death, for blessed are the dead
which die in the Lord Revel. 14. 13. Paul tells
us, if in this life only we had hope in Christ we
were of all men the most miserable. 1 Cor. 15. 19:
noting that the hope that we have in Christ
for another life, is the best part of our hope,
and that which maketh not ashamed, and in or-
der to this Solomon saith, the righteous hath
hope in his death. Prov. 14. 32. Though be-
lievers die, yet they are not kill'd with death as
that deadly phrase is Revel. 2. 23. It is but their
dust that sees corruption; Their head having
kill'd death, Oh death I will be thy death, Hof.
13. 14. nothing hinders but that on the ac-
count of that victory they may triumph as more
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than conquerors, and say with the Apostle. O death where is thy sting, O grave where is thy victory? 1 Cor. 15. 55.

3 It saves from death eternall. *John. 11. 25, 26. He that beleiveth in me, though he were dead, yet shall he live, and whosoever liveth and beleiveth in me shall not die for ever.* Death is therefore call'd the *King of feares*, because there is a more terrible death stands behind it; as the Apostle saith *after death cometh the judgement*, so we may say *after judgement cometh the death*: Observe but how the Apostle sends out bold challenges, and even bids defiance to all adversary power upon this very score of being protected, and secured from the second death. *Rom. 8. 33. Who shall condemn? What shall separate? I am perswaded that neither death, nor life &c. nor any other creature shall be able to separate us from the love of God which is in Christ Jesus. &c.* Let all these be laid together that it saves us 1 From the wrath of God. 2 From the curse of his Law. 3 From the tyranny of Satan. 4 From sin both condemning and commanding, and then from punishment, death internall, externall, and eternall, and these make up a pregnant proof that Gospel-Salvation is great Salvation from the *ab hoc*, the great evils it saves us from.

2 *Ad hoc.* 2 Reason. It saves us to great happiness, I meane that by this great Salvation we are advanced to great happiness,

It were endles to handle all the particulars of that blessedness to which Salvation doth entitle us.

Moses brings in that blessedness in huddles that is prepared for the children of obedience, and heyres of Salvation, *Deut.* 28. blessings of all sorts, and sizes, in every state and condition.

David saith *Psal.* 1. 1. Blessednesses belong unto them, or as the originall doth more emphatically render it, *o beatitudines, oh the blessednesses* that belong unto such as he there describes: and *Psal.* 144. 15. gives their blessedness a rise above all other blessedness, yea, above all that can be spoken or conceived, yea, *blessed are the people which have the Lord to be their God.*

Paul saith, they begin in election and end in glorification, *Rom.* 8. 30. *Whom he did predestinate, them he called, and whom he called them he also justified and whom he justified, them he also glorified.* In which words he sets downe the priviledges of Gods saved ones.

1. *Before time. In predestination.*
2. *In time. In calling, and Justification.*
3. *After time. In Glorification.*

Let us if we can run back to the beginning of eternity, and run forward to the end of it, and if we cannot (as we cannot) let us run to our witts end, and then cry out *ô altitudo ! ô profunditas !* oh the *length*, and *breadth*, and *height*, and *depth* of the love of God, which *passeth knowledge*! The measure of Heaven is *heaped up*, and *pressed downe*, and *running over*.

Yet though the excellencies of that Land of promise, which flowes with better blessings than milk and hony, cannot be told you, we shall not pass it by so slenderly as to say no more of it, but shall do as those faithfull spies, that were sent to survey the Land of *Canaan*, present you with a bunch or two, that you may have a tast at least of the fruits of the Land, though the full feast be reserved till the time of our fruition.

1. Those that are the heyres of this great Salvation are adopted into the family of Heaven, and received into the glorious liberty of the Sonns and Daughters of the Lord God Almighty; which giving us *union* with Christ, gives us right also to all the priviledges of
Communion

Communion, Justification, Reconciliation, adoption, Sanctification, and glory.

1. Justification, wherein of ungodly we are made righteous.

2. Reconciliation, wherein of enemies we are made freinds.

3. Adoption, wherein of aliens we are made Sonns.

4. Sanctification, wherein of Sinners we are made Saints.

5. Glorification, wherein of imperfect Saints, and such as are sanctified but in part, we are made perfect, *grace being but glory begun, and glory nothing else but grace perfected.*

2. Those that are adopted into these privileges are thereby entitled.

1. Unto the love of God the Father.

2. The grace of God the Son.

3. The Communion of God the Holy Ghost.

4. The protection of the Trinity.

5. The guardianship of Angells.

6. The comforts of an appeased conscience.

7. The comfortable enjoyment of the things of this life.

8. The beleiving and hopefull expectation

tion of the life that is to come.

These are two bunches of the beatitudes that this great Salvation doth advance us to.

But the most excellent are behind, this great Salvation doth advance the heirs of it unto two Kingdoms at once.

- { 1. The Kingdome of *grace*.
- { 2. The Kingdome of *glory*.

1. We are saved to the state or *Kingdome of grace*, we are brought into *Jerusalem the Holy*, and led through it into *Jerusalem the happy*; we are conducted through *holyness* into *happiness*, and made to pass through the *porch of grace* into the *palace of glory*.

1. Salvation bestows upon us the first grace, Its therefore called a *Creation*, which we call regeneration, and this as well as the first creation is *ex nihilo*, the creating of grace where there was none before, *If any be in Christ*, saith the, *Apostle*, *he is a new creature*. 2 Cor. 5. 17. and *David* prays, *create in me a clean heart*, O God. Psal. 51. 10. And the promise is, *A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart that is your body, and I will give you an heart of flesh*. Ez. 36. 26.

2. It

2. It causes us to increase in grace, 1. *By Addition*, adding grace unto grace, and proceeding from vertue to vertue; observe the Apostles direction. 2. *Pet. 1. 5. giving all diligence add unto faith vertue, and unto vertue knowledge, and unto knowledge temperance, and unto temperance patience, and unto patience godliness, and unto godliness brotherly kindness, and unto brotherly-kindness love*, there is no grace that a gracious Soul would want.

2. *By Multiplication*, heaping grace upon grace, knowledge upon knowledge, faith upon faith, repentance upon repentance, obedience upon obedience, endeavouring to advance to higher degrees in grace, labouring that grace may not only be in us, but that it may abound in us. 2 *Pet. 1. 8.* As there is no grace for kind, so there is no degree of grace for measure that a gracious Soul would want.

3. And it doth not only prevent us with grace by giving us the *first grace*, and enabling us to will; and bestow upon us the *second grace*, by assisting us with grace, and enabling us to do as well as to will, according to that saying, *Nolentem praevenit deus ut velit, volentem subsequitur ne frustra velit*, God prevents us with his grace to make willing, and God follows us with his grace to make able.

But

But it also keeps us in grace, *Paul* gloried that he had *kept the faith*, which was by being kept in the faith, according to that of *Peter*, *Tee are kept by the power of God through faith unto Salvation.* 1. Pet. 1. 5.

2. By this great Salvation we are saved to the *Kingdome of glory*, as well as to that of grace: *Christ* teacheth us to pray for both at once in that Petition, *Thy Kingdome come*, (1) let the Kingdome of sin and Satan be domolished in us, and others, and let thy Kingdome of grace come in the room of it, and let us and others be kept in it, and do thou also hasten the Kingdome of glory. *David* mentions both by way of promise *Psal.* 84. 11. *The Lord will give grace and glory*, and therefore he makes mention of both in his prayer, *Lord guide me with thy counsell, and after that receive me to glory*, which is as much as if he had said, *Lord lead me through thy Kingdome of grace into thy Kingdome of glory.* Now as *David* said of the *Jerusalem* upon Earth, we may much more of the Heavenly *Jerusalem*, *Many excellent things are spoken of thee, thou City of God.* We may more easily give you a Negative description of it, by telling you what is not there, than a positive, by telling you what is there; yet take somewhat, though but a touch of both.

1 Nega-

i Negatively,

1. There shall be no sin, *no unclean thing can enter into that Kingdome* 1 Cor. 6. 9. The Angells at the last day shall gather out of Christs mixt Kingdome, the Church militant, all things that offend, and that worke iniquity, Mat. 13. 41. that nothing but what is pure and undefiled may be gathered into the Church triumphant, the Kingdome of glory.

2. There shall be no labour that is called *the rest that remaines for the people of God*. Earth was their place of labour and there was nothing else: *though some be so strong that they live to fourscore years, yet is their strength then but labour and sorrow, labour and labour, labour upon labour, labour for the body, and labour for the Soul, but blessed are the dead that die in the Lord, even so saith the spirit that they rest from their labours*. Heaven is their resting place, and there shall be nothing but rest, rest upon rest, rest from their body-labours, and rest from their soul-labour only, they shall be restless in the prayes of their God, but that restlessness is the best part of heavens rest, they shall not cease in ascribing praise and glory and honour and power and dominion and thanksgiving unto him that sits upon the throne, & to the Lamb for ever and ever.

3 There

3. There shall be no sufferings; as they shall cease from their labours, and all sweat shall be wiped from their browes, so they shall rest from their sufferings, and all tears shall be wiped from their eyes: there shall be nothing of want and weakness there, no corruption, nothing of infirme nature, *that which was sown in dishonour, corruption, weakness, nature, shall be raised in honour, incorruption, power, and spirit* 1. Cor. 15. 42, 43, 44.

2 Positively.

1. There shall be *fullness of joy*, joy not capable of addition or augmentation, Christ told his disciples *that their joy should be full.* Iohn 15. 11.

2. There shall be *pleasures for evermore*, not only joy uncapable of augmentation, but pleasures uncapable of diminution, and therefore our Saviour in the same breath that he told them *their joy should be full*, he also promised them *that their joy should no man take from them*, Iohn. 16. 22. All that the World could present them with, were but shells without kernels, a few mock-consolations, which brought them much labour in getting, more care in keeping, and most sorrow in losing, such things as they could not enjoy themselves with them: In a word they were empty and
D transitory.

transitory, but the joyes of Heaven are commended to us by 2 most lovely and contrary qualities. two They are *full* as opposite to the Worlds *emptiness*. 2. They are *lasting*, everlasting, and so opposed to the Worlds *transitoriness*.

3. Gods saved-ones shall not only enjoy a Kingdome of prepared pleasures, but they shall enjoy God with them: that they shall enjoy a Kingdome of prepared pleasures, read *Mat. 25. 34. Come ye blessed children of my father, receive the Kingdome prepared for you*, must not that be the confluence of all Beatitudes which hath taken up the love, and wisdom of God in preparing them? And that they shall enjoy God with them read, *1 Thes. 4. 17. so shall we be for ever with the Lord*, the Apostle desired *to be dissolved and to be with Christ. Phil. 1. 23.* Its the misery of unbelievers upon earth that they are *without Christ and without God in the World*, *Eph. 2. 12.* but it shall be the incomparable happiness of believers in Heaven, that they shall be gathered to Christ and to God their father, who sit as cheife in that blessed Parliament, that tryumphant panegyricall Assemblie, *Hebr. 12. 22. Ye are come unto mount Sion, and to the City of the living God, the Heavenly Jerusalem, and to*

an innumerable company of Angells, to the generall assembly and church of the first-borne which are written in Heaven. and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, & to the blood of sprinkling that speaketh better things than that of Abel, and thus you have the *ad hoc* laid before you.

3 *Per hoc*. 3 Reason. It saves us by great means, It doth not only save from great evils, as you heard in the 1 Reason, and procure great benefits as is cleared in the 2 Reason, but it doth all by great meanes, as is now to be made good, and therefore in all these respects it may well pass for great Salvation.

Now the meanes which bring about this great Salvation shall be referred to two heads.

- { 1 To God.
- { 2 To those things that he useth as instruments to this saving work.

1. Those that refer to God may be divided into 3 ranks, as the Godhead is distinguished into 3 persons; for as the *faciamus hominem* Gen. 1. 2 6. noted that the whole Godhead was taken up in mans creation, so was the whole Godhead imployd about this great Salvation: conceive it thus.

D 2

1 The

1. The wisdom and love of God the Father.
2. The sufferings and Righteousnesse of God the Son.
3. The revelation and application of God the Holy Ghost.

I To begin with *the Father*. No wisdom but his could have found out *a way*, and no love but his could have contrived *such a way*.

I No wisdom but his could have found out a way, God at the first *created man after his own likeness, in righteousness and perfect holiness*, placed him in Paradise, the glory of the World, gave him a perfect Law, that by doing it he might live, gave him serenity of knowledge to understand his will, and readiness of will to do it: In breife he had a *posse non mori*, though he were left mutable, yet no necessity of falling was laid upon him, he was left to his own freedom, either to stand or fall, *freewill to good is now but a drame*, but then it was a *priviledge*, had it been improved rightly: But *Adam* by transgression falling, and being a publike person, and the worlds representative, drew all mankind with him. And all mankind, being under the curse of that Covenant, were liable to the everlasting desertion

of

of the Worlds Creator, the matter of Salvation was utterly at a loss, Man could not save himselfe, neither could Angells help him, so that as to men and Angells that worke must be let alone for ever.

Now in this desperate and hopeles state, it pleased the Eternall Wisdome to find out an expedient, and the offended Creatour provided a Redeemer, whereas he had but one Son; *his only begotten, and only beloved, that thought it no robbery to be equall with himselfe*, he must be sent out of his own bosome, and the Eternall word must be made flesh, that being God and man in unity of person, he might undergo the wrath of God for man, and might reconcile God to man, and man to God. This was that *μυστήριον μυστήριον* which the Apostle speaks of 1. Tim. 3. 16. *Great is the mystery of godlines, &c.* This might well be the astonishment of men and Angells, the Angells being left remediles without hope of a Redeemer, that for us men and for our Salvation, the Son of God should be incarnate and made man, *altitudo! ô profunditas! oh the unsearchableness of Gods wisdom!* This was the fullness of love, that was manifested in the fullness of time, This is the mystery that the Angells desire to prie into 1 Pet. 1. 12^d Which was typified by the

Cherubims placed upon the mercy-seat, looking downe into the Propitiatory, and in regard the founation of mans Salvation was laid in such great, and deep wisdom, it may be rightly called great Salvation.

2 And Gods love in this, was no less wonderfull than his wisdom, and the mercy of Redemption, may well be said to equall, if not exceed the power of creation, The Apostle offers at an expression of this love when he saith, *Deus sic delexit &c. God so loved the World Iohn. 3. 16.* But it was so that the tongue of man is not able to express, nor the heart of man able to conceive; It overruns all the degrees of Comparison, and hath no parallell; for a Man to give a Son to die to save a friend, were a favour to be admired, but for God to give his only Son, to save his enemies, for him to become man, a servant, a scorne of men, and the outcast of the people, that we who deserved to be reprobated, and outcasts, and castawayes, might receive the adoption of Sonns, this infinitely over reacheth the topp of any created understanding: well might the Apostle say *God is love, 1 Iohn 4. 16.* For had not the great God been so turned into the very abstract of love, that all his wayes had been mercy, the Son of God had never become man

upon such an accompt, well doth he deserve to be stiled *Pater misericordiarum, & deus omnium consolationum* 2 Cor. 1. 3. And this great love, being twin'd with such great wisdom in God the Father, in order to our Salvation, may well denominate it great Salvation.

2 Come we in the second place to the second person *God the Son*, and let us see what he did contribute towards this great Salvation: and the summe totall of his account may be cast up in.

{ 1. His active. } Obedience.
{ 2. His passive. }

1 He did all that man should have done in his active obedience; and therefore was his name called the Lord our *RIGHTEOUSNESS* Jer. 33. 16. Capitall Letters to note out the greatness of this Salvation. The Apostle saith more 1 Cor. 1. 30. He is made wisdom, righteousness, and sanctification, and redemption, which is but a paraphrase upon his threefold office.

1 He is our wisdom in his prophetical office.

2. He is our Righteousness & sanctification in his priestly.

D 4

3 He

3. He is our Redemption in his Kingly office.

He lived a most righteous and holy life, and there was no guile found in him, he carryed himselfe as a most innocent and harmless Lamb, in the midst of a crooked, and perverse generation.

2. He suffered all that man should have suffered in his passive obedience, herefore the Apostle saith *Gal. 4. 4.* That he was made under the law.

- § 1. By fullfilling the righteousness of the law.
- § 2. By undergoing the curse of the law.

After he had like a man of sorrowes run through a dolorous, and miserable life, he did undergo a most shamefull and cursed death. *Phil. 2. 8.* Being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the Crosse, which prompted the Apostle *Peter* to say *1 Pet. 1. 18.* Ye were not redeemed with corruptible things as gold and silver, but with the precious blood of Christ, as of a Lamb without blemish, and without spot, now if we look back upon

upon the great righteousness, and sufferings of God the Son, which were ingredient into our Salvation, we need not doubt to call it great Salvation.

3 In the third place we come to *the third person*, and to shew what proceeds from that person (that proceeds from the Father and the Son) towards this great Salvation, and that is,

1 *The Revelation of the spirit*, It is the spirit of God that hath brought Salvation to light through the Gospel.

The word is but the letter, the spirit is the inditer and penman of it, *all Scripture being given by divine inspiration* 2. Tim. 3. 16. And therefore as it is called *the sword of the spirit*, so it may be called *the word of the spirit*. Its true that men were the penmen of Scripture, or rather the pens in the hand of a ready writer, as the Apostle said he was *Gods pen to write Gods Epistle in the fleshly tables of the hearts of the Corinthians*, 2. Cor. 3. 2, 3. And therefore its said *that no prophesy of Scripture is of any private interpretation, but holy men of God wrote as they were moved by the Holy Ghost*. 2. Pet. 1. 21. And in the beginning of this Epistle to the Hebrews. The writer of it saith, *God at sundry times, and in diverse manners*
(spake

spake to our fathers by his servants the prophets, &c. but especially take notice of the verse that follows my text. *How shall we escape if we neglect so great Salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that hear him? God also bearing them witness both with signes, and wonders, and diverse miracles, and gifts of the Holy Ghost, according to his own will: it was the Holy Ghost that sealed up the truth of the Gospel by diverse miracles.*

The Apostle therefore calleth the spirit *the great Teacher.* 1 Ioh. 2. 27. *Ye need not that any man teach you but as the same anointing teacheth you all things,* 1. Ioh. 2. 27. And the spirit is said to reveale that in the word to the spirituall man, which the word without the spirit cannot make the naturall man to understand, 1 Cor, 2. 9, 10. *Eye hath not seen, nor eare heard, neither hath entred into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit, for the spirit searcheth all things even the deep things of God, And the Apostle prayes that God would come in with the spirit of wisdom upon the word of wisdom, and with the spirit of revelation upon the word of revelation, to his Ephesians; Eph. 1. 17.*

2 The *Application* of the spirit. As this Salvation is from the spirits revelation, so hath it its efficacy from the spirits application. Its the spirit that must bring *our hearts to the word*, as well as *the word to our hearts*, that must speak us through, and say to our blind eyes, deafe eares, and dead hearts be opened, see, and hear, and understand, and be converted, and be healed, Its the spirit that must perswade us to recieve, entertaine, and embrace Christ, that must say to our understandings, and wills, and hearts, *lift up your heads-O ye gates, and be ye opened ye everlasting dores, that the King of glory may enter in*, when the dead letter of the word, and a dead heart meet, there can be but *dead worke*, till the spirit of life, that free wind that blowes where it lists, do blow through that word upon the Soul, that spirit that indited the word can make it the savour of life, and that spirit that formed the heart, and seearcheth the heart, can say unto dead hearts live. In this respect it is that we are said to be *drawne to Christ Iohn. 6. 44.* and to be *made beleivers by the exceeding greatness of his power, and according to the working of his mighty power, Eph. 1. 19.* Now in that the Gospel needed so glorious a revelation and so powerfull an application, and both by
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the spirit, our Salvation wrought by it must be confessed to be great Salvation.

3. Next we come to things in subordination, that do subserve under God in Trinity, towards this great Salvation, and here I might enter upon a large field of matter, but for brevities sake, I shall only point out the hid treasures, that so knowing where they lie, you may digg after them.

And the things whose instrumentality, the great God of our Salvation uses, towards the effecting of this great Salvation, may be laid before us in two paires.

1. *The First pair is* $\left\{ \begin{array}{l} 1. \text{graces.} \\ 2. \text{duties.} \end{array} \right.$

2. *The Second pair is.* $\left\{ \begin{array}{l} 1. \text{ordinances.} \\ 2. \text{providences.} \end{array} \right.$

I thus joyne them together, because God joyneth them together.

1. *Grace, and duty: grace being the principle of duty, and duty being but the acting of grace.*

2. *Ordinances, and providences, which usually go hand in hand, for our conversion, ædification, and Salvation.*

1. We begin with *grace*: The word saith Titus. 2, 12. *The grace of God which bringeth Salvation*

Salvation teacheth us to deny ungodliness and worldly lusts, and to live holily, justly, and soberly in this present World: where the Apostle teacheth us that it is grace that makes us to abound in duty, and therefore to that end that we may abound in the worke of the Lord, which the Apostle presses, 1. Cor. 15. ult, we are taught by the Apostle Peter, to abound in grace, 2. Pet. 1. 5, 6, 7, 8. giving all dilligence adde unto your faith &c. and then it follows, *If these things be in you and abound, they make you that you shall neither be barren, nor unfruitfull in the knowledge of our Lord Jesus Christ.* Note the graces of faith, vertue, knowledge, temperance, patience, godliness, brotherly kindness, love, must not only be in us, but they must abound in us, in order to this great Salvation. And the fruits of the spirit, that the heyres of Salvation must indeavour to abound in, are laid downe in another cluster Gal. 5. 22, 23. *The fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, these, and all the rest of the traine of heavenly graces do accompany Salvation, and it must needes be great Salvation that is so greatly graced,*

2. Dutie is the next, wherein (as you heard before) they must no less abound, than they must

must in grace. The Apostles exhortation is 1. Cor. 15. ult. *My bretheren be ye stedfast, and unmovable, alwayes abounding in the worke of the Lord, for as much as you know that your labour is not in vaine in the Lord.* And it was not only his precept but his practise to, he did not like the Scribes and Pharises bind heavy burdens to lay upon others shoulders, but he taught them by his own example to bear them too: Phil. 3. 13, 14. *This one thing I do, forgetting those things which are behind, and reaching forth unto the things that are before I press towards the marke, for the price of the high calling of God in Christ Iesus,* whereupon one of the Fathers call'd him *insatiabilis dei cultor, an unsatisfied, greedy worshipper of the Lord Iesus.* Gods workmen should be the best, and good workmen can never want worke, did not our God lay enough upon them, in the duties of *holiness, righteousness, and sobriety,* which is the *Epitome of the morall Law.* Did not Christ lay enough upon them in charging them to *keep his Commandements out of love,* and that their faith work by love, which is the *Epitome both of Law and Gospel.* Their own deceitfull hearts will find them enough, The alluring world, the enticing flesh, and suggesting devill will afford them but a little breathing,

ing, *redit labor actus in Orbem*, their worke is never at an end, till death give them a *quietus est*, *blessed are the dead which die in the Lord*, even so saith the Spirit, *that they rest from their labours.* Rev. 14. 13. What betwixt reading, and hearing, and studying, and meditating, and praying, and mourning, and searching and watching, and praising and all those laborious and painfull duties that are of absolute necessity in order to the attainment of this great Salvation, it is plentifully attested to be great Salvation.

3. Next for *Ordinances*, what tendency have all these, but the furtherance of this Salvation? The word that Converting, and edifying ordinance is it not *the word of life and Salvation*: May I not say unto you. *Men and brethren children of the generation of Abraham, and whosoever among you feareth God, to you is the word of this Salvation sent, Is not the gospell our Law of life, and the law our rule of life*, leading to this Salvation? doth not Evangelicall grace fit us for legall duty? Consult that Scripture Tit. 2. 12. and you shall find it so. And for the sealing ordinances of *Baptisme and the Supper*, their tendency can be no other, but as *seales* to a deed to the sure-making of this Salvation The *Ministry* we may say

say of it as the word doth of the Sabbath, that it was made for man, and therefore its reckoned to the Churches charter. 1 Cor. 3. 22. *All things are yours, whether Paul, or Apollo, or Cephus &c. And the Apostle to the Ephes. speaking of the extraordinary Ministry of Prophets, Evangelists, and Apostles, and the ordinary of pastors, & teachers, tells us that it was for the perfecting of the Saints, for the worke of the ministry for the edifying of the body of Christ, till we all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Eph. 4. 12, 13.* Wherefore hath God given us his Sabbath, but that we should make it our delight, if Salvation be our delight? wherefore hath he appointed the ordinance of prayer as a *Catholicon*, as universall food, and *Phisick* for our Soules, as necessary as our daily bread, and daily pardon, as the fourth and fift Petition of the Lords prayer note, yea, the very discipline of the Church, Christian reproofes, and rebukes, and excommunication it selfe aimes at the reformation of the unruly, & at the destruction of the flesh, that the spirit may be saved in the day of the Lord.

4. Lastly for *Providences*, how strangely doth God worke for the heires of Salvation, though

though the word be the ordinary means for the conversion of a sinner, yet how ordinarily is some afflictive providence singled out to set it home, to weane unbelievers and such as stick at a halfe conversion, like a child in the birth, and to make them more then *almost Christians*, when souls do hang in *aquilibrium*, and do as it were halt betwixt God and the world, or flesh, its usually some pinching affliction that turnes the scales, and causes the sinner to turne his heart, and feet unto Gods testimonies : Those that keep Catalogues of providences, can draw out choice of experiences out of their full quivers : They can tell you with *David* who delivered them out of the paw of the Lion and Bear. 1 Sam. 17. 37. and can with *Paul* record unto Gods glory, *he hath delivered, and doth deliver, in whom we trust that he will also yet deliver.* 2 Cor. 2. 10. Cannot Gods people tell you when they were dead and he put life into them, as the prodigalls Father said of his Son, so can they say of their soules, *this my soul was dead and is alive againe, he was lost, and is found,* Cannot they tell when they were asleep and he awaked them, when they were in deepes and he succoured them, when they were rushing upon sin like a horse

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into

into the battle, and he withheld them, as he did *David* from hurting *Nabal*, by the providence of *Abigail*, yea, they can record thankfully the very ordinances, and providences wherein God appeared to them. It, were endless to enumerate all, let experient Christians supply the rest out of their own store, while weaker Christians do make use of those weake helpes to further their understandings in comprehending this truth. And now being come to the uttermost of their reason, let us look back and gather up the severall branches into one bundle, which we need not doubt to call *the bundle of life*, in which all saved soules are bound up.

1 The wisdome, and love of God the Father, who is the *God of our Salvation*.

2 The sufferings, and righteousness of God the Son, who is the *Author, and finisher of our Salvation*.

3 The revelation, and application of the spirit, who is the *furtherer of our Salvation*.

4 Graces, and duties, which bear the name of *saving graces, and saving duties*.

5 Ordinances and Providences, which are all *things that do accompany Salvation*.

And none of these can be left out, but our Salvation will miscarry, they are all of absolute

lute necessity, and for all these, gospel Salvation must be confessed to be great Salvation, and a mighty engine, that is carried with so many, and mighty wheels.

USE

Shall be of *Consideration*, wherein I shall commend unto your serious consideration this Salvation, with its dimensions, as *great*, and *so great* Salvation; so that you are to hear,

- { 1 What it is.
- { 2 How great it is.

What it is, take in this short account, which contains the substance of all that goes before, *Its the dear purchase of our Sovereigne Lord Redeemer freely bestowed upon Gods elect, whereby they are by a strong hand, and mighty meanes, freed from sin, and eternall misery, and advanced to grace, and everlasting happiness.* You may read a breviary of it *Iohn. 3. 16.* *God so loved the World, that he gave his only begotten Son, that whosoever beleeiveth in him might not perish, but have everlasting life.* *Its this Salvation that denominates the Gospel,*

to be *glad tidings*, for can there be gladder tidings then life from the dead, then eternall life from eternall death? judge how sweet a pardon would be to a condemned malefactor, when he were at the place of execution, and there you have a shadow of it.

2 But *how great it is*, I cannot tell you, this I can tell you, that it is so great that words cannot reach it, neither can our dull intellects comprehend it: we read that the love that saves us, hath the largest dimensions *of length, and bredth, and heighth, and depth*, Eph. 3. 18, 19. But in the same breath we also read that *it passeth knowledge*, and to be filled with it is to *be filled with the fullnesse of God*: This Salvation must have the same dimensions, and they must be as exactly fitted to each other as *the arke and mercy-seat*, you have already heard of the *depth* of it, in the *evills that it saves us from*, which are as deep as the nethermost hell; You have also heard of the *height* of it, in the *happinesse that it advances unto*, which is a *happinesse as high as the third Heaven*. The *bredth* of it you have also measured unto you, in the *fullness of excellent meanes* that conduce to the accomplishment of it. The *length* of it remains only to be supplied, and the Scripture is so full of that, that you may even

even run and read it, that this great Salvation hath *no shorter date for its durance, than Eternity*, those that are saved are saved for ever and ever.

Or to help our selves herein by speaking after the manner of men.

1 Men let great esteeme by that which is the gift of some great friend, and such is this Salvation that we are speaking of, we are not saved by our merit, it is the gift of God; *The gift of God is eternal life through Jesus Christ our Lord, Rom. 6. ult. Fear not little flock, saith the purchaser of this great salvation, for it is your Fathers good pleasure to give you the Kingdome, Luke 12.32. Yea salvation and Saviour and all are the gift of God the Father, Unto us a Son is given, Isai 9. 6. And God so loved the world that he gave his onely begotten Son, &c. Joh. 3.16.*

2 Men count that great, that hath been purchased at a dear rate, and such is this Salvation, less than the precious blood of Christ could never have purchased it, *we were not redeemed with corruptible things as gold and silver, &c. 1 Pet. 1. 18.*

3 Men count that great that is hardly gained, and such is this great Salvation. The righteous are *rsly saved (i.e.)* At a hard hand, and

with much ado 1 Pet. 4. 18. And we are commanded to *strive to enter in at the straight gate*, Luke. 13. 24. And to *offer violence to the Kingdome of Heaven*, Mat. 11, 12. And to *give all diligence to make our calling and election sure*, 2 Pet. 1. 5.

4 Men count him great that hath a great retinue, that is a great king, that hath a multitude of subje&ts, & if we do but look back and recount the multitude of evils that we are saved from, and the riches of grace, and glory that we are advanced to, and the multitude of excellent meanes by which both are brought to pass, Salvation may also pass for great upon that account

2 USE

Shall be a *Proclamation* to all that are willing to come in and challenge their part in this great Salvation, Christ hath made a full purchase of it, and he is a mighty Saviour, *able to save to the uttermost all that do come unto the Father by him*. God is a free bestower of it, he expects not that we should bring any thing with us, but a sense of our own blindness, nakedness, nothingness, a sense of our own want of this great Salvation. He is no respecter of persons,

persons, he accepts none for his goodness, nor excludes any for his badness, provided that they will come in, and accept of it upon the termes it is offered: observe and study those sweetest invitations, one in the old Testament, the other in the new. *Isay. 55. 1. 2. Ho, every one that thirsteth come ye to the waters, and he that hath no money; Come ye, buy & cate, yea. come buy wine and milk without moneys, and without price; wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not, hearken diligently unto me and cate ye that which is good, & let your soul delight it selfe in fatness. Revel. 22. 17. The spirit & the bride say come, & let him that heareth say come, and let him that is athirst come. and whosoever will, let him take of the water of life freely.* O who can but admire at these gracious words, if we do but also take into consideration those moving expostulations, which we find in the word. *As I live, saith the Lord, I have no pleasure in the death of a sinner, turne ye, turne ye, why will ye die, O house of Israel, Ezek. 18. 31. How often would &c. Mat. 32. 37.* My very text hath the force of a most vehement expostulation, how shall we escape &c. how shall we answer it to God, that we thus slight his mercy, and undervalue his Son, and destroy

stroy our owne Soules and refuse our owne mercies O let not any be guilty of such bedlam madness, to exclude themselves, when God excludes them not, when God throws open his door of mercy to all comers, what reason have poor, lost, undone sinners to barr it against themselves. I may write a *Noverint universi* upon this Proclamation, Be it known unto all the World, that this Salvation, as great as it is (and it is greater than words or thoughts can reach unto) yea and the great Saviour to boote, with all their riches, are freely offered unto us poor, wretched, worthless wormes, upon no other, or higher condition than our thankfull, willing acceptance of them, *John. 1. 12. As many as received him, to them gave he power (i.e.) priviledge to become the Sonns of God, even to them which believe on his name.* Oh that our everlasting doors might now flie open to give entertainment to this King of glory! Oh that our understandings, and wills could now close with the truth, and goodness of this great Salvation, that we may with one accord take up that saying of the Apostle, *1 Tim. 1. 15. This is a true and faithfull saying, and worthy of all acceptance, that Iesus Christ came into the world to save sinners.*

THIRD USE

3 Use Serves to reprove the madness of the neglecters, or refusers of this great Salvation; since it is so great salvation, and offered on such easie terms, surely the folly and madness of such as are regardless of it is exceeding great, and this is the more aggravated, and made out of measure sinfull, by taking into consideration, what toys and trifles are prized, and set by, while salvation is neglected; the *Devil, World*, and the *Flesh* shall be served, while *Father, Son*, and *Holy Ghost* are basely neglected, mens profits, pleasures, and honours, the perishing vanities of a transitory world shall be sought after with uttermost dilligence, while more durable profits, and lasting pleasures, and everlasting honours are made no account of.

The body, and lust, and sinne shall be satisfied, when the soul, and grace, and glory, are laid aside as not worth the minding, we are ready to condemne *Adam* of monstrous madness, that would loose Paradise for an apple, and to cry out upon *Esau* as the foole of all fooles, that would exchange his birthright for a mess of pottage, and the
very

very name of *Judas* the traitor in graine stinkes like rottenness, that would sell his master for thirty pence; but surely the World is full of such fooles, and madmen, and monsters. Those that will please their appetite with *Adam*, though they lose an Heavenly Paradise for so doing. Those that will satisfy their craving flesh with *Esau*, though they lose the glorious Liberty of Gods Sonns, and forfeit all the priviledges of the new birth-right. Those that will have *Balaams* wages, the wages of iniquity with curied *Judas*, though they lose Soul, and Saviour, and Salvation and all: If we do but look abroad in the World, and take a view of the lives and behaviour of men and women; old and young, high and low, rich and poor, one with another; We shall see that the multitude is like that heard of Swine, possessed of the Legion, running headlong to their own damnation, Ambition carries away thousands, voluptuousness ten thousands, worldly-mindedness hundreds of thousands, so that Millions are visibly in a perishing condition, *wickedness telling the wicked man to his teeth* (as *Daved* saith) *that there is no fear of God before his eyes*, and the abounding of iniquity makes proclamation, that notwithstanding such great
Salvation

Sa'vation be brought to light, yet there are but few that shall be saved; *Hell hath enlarged herself without measure, and all the pompe, and all multitude of secure, and careless, and senseless sinners shall fall into it.* This, *oh this is the condemnation that is come into the world, that light is come into the world, and men love darkness more than light, that a Saviour is come into the world, and men will not come unto this Saviour, that there should be a proclamation of so great Salvation, and men will not leave their sinns, and close with God through Christ that they may be saved, yet let us take a further survey, for as yet we have but stirr'd in the stinke of common sinners, those that give up themselves to serve the Divell by a sensuall serving the flesh, and worldly mindedness, these do turne their backs upon God, and do in their actions profess against the dominion of Christ, that they will not have him to reigne over them; let us look towards them, that seeme to look towards Heaven, and observe diligently what we can find there.*

I Are not many of them meerly civiliz'd, and no more, though they will not wallow like Swine in the mire, yet they are not carefull to keep *clean their garments, nor to keep themselves*

themselves unspotted from the world, though they will not tear Gods Name by Ruffian-like oathes, yet they will pawae their faith and troth for small matters.

2 Some that advance higher than meere Civility, yet make a stand at formality, and take up with a forme of Godliness short of the power of it, knowledge, and grace they would have, and duty they will do, but it is but some knowledge, and some grace, and some duty, that its an easy conclusion that they desire it rather to save their credit than their Soules, that they may be in esteem with men, rather than in favour with God, but our Saviour hath said enough to dash all this, *Matt. 5. 20. Except your righteousness exceed the righteousness of the Scribes who had but a forme of knowledge and Pharises (who had but a forme of Godliness) ye cannot enter into the Kingdome of Heaven, and Luke 8. 18. From him that hath not, from him shall be taken away, even all that he seemeth to have*

3 Many do stick in halfe conversions like a child in the birth, and there is not strength to bring forth, like that man in the Gospel that started aside like a broken bow at a *forfake all,* and chose rather to *forfake Christ,* then to *forgo*

forgo his wealth. *Herod heard John Baptist gladly in many things, but would not part with his Herodias, and all such as these are but like Agrippa almost perswaded to become Christians; but if they come not up to Pauls measure, altogether such as he, true Israelites indeed, such in whom there is no guile, they are but Godless, and Christless, and Spiritless, and graceless Soules, and will be reckoned in the number of the neglecters of this great Salvation.*

How should the servants of the Lord, that have his spirit dwelling in their hearts, and have the fear of the Lord before their eyes, *knowing the terror of the Lord*, against all such as are out of Christ, and out of Covenant, how should they pitty these poor Soules, and intreat, and beseech them to pitty their own Soules, and to come in, and *be reconciled to God, and to be willing to embrace the things that belong to their Salvation before they shall be hidden from their eyes.* And if they continue refusers still, how should we ply the throne of grace with our earnest intreaties, that God would *forgive them who know not what they do, that he would take away their hearts of stone and give them hearts of flesh.*

That he would deliver them up unto Satan
for

for their Salvation, not for their damnations; I meane that he would cast them into an Hell of conscience, and plead with them there, and cause them to see, and feel themselves to be the vessells of sin, and bondslaves of Satan, that they may spend the remainder of their few and evill dayes in mourning, *that their flesh, and body of sin may be destroyed, and their Spirits may be saved in the day of the Lord.*

And to help forward this work, if God will, before I pass from this use afford your attention, while I expostulate the case with stubborne sinners on their Soules behalfe, that they may be snatcht as brands out of the fire, and pull'd out of the paw of the Lion rampant that seekes to devour them, if they be not such *deafe Adders as refuse to hear the voice of the Charmer, charme he never so wisely.*

I will not aske them whether grace and glory be of no reckoning with them, which Salvation doth advance unto, as you have heard in the second reason. I will not ask them if the wisdome and love of God the Father, the sufferings and righteousness of God the Son, the grace and communion of the spirit be of no account, If graces, and duties, ordinances and providences are nothing set by, its a com-

mon thing with those *whose eyes the God of this World hath blinded*, and with such as are wedded to world, and enslaved to the flesh to overlook all these as if they were not worth the looking after.

But *can they dwell with the devouring fire, or can they indure everlasting burnings? Can the conflict with the wrath of God, which is a devcuring fire burning to the bottome of Helle dare they provoke the Lord to jealousy, oh foolish people and unwise? Ah tis a fearfull thing to fall into the sin revenging hands of the living God.* Can they undergo the curse of that fiery Law that was given with thunder, and lightning, and the sound of the trumpet, or indure the appearing of the Lord Jesus *when he shall be revealed from Heaven with his mighty Angells, and in flaming fire to render vengeance to them that know not God, and obcy not the Gospel of our Lord Fesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power?* Can they grapple with the strong man armed without a stronger then he to their second? How will they withstand their sinns when they shall be gathered together in a generall muster, and set in battle array in a most formidable army, and armed with

with the teeth of Dragons, and stings of Scorpions, *to kill their Bodies and Souls in Hell,* When the numberless number of their notorious provocations shall breake in furiously like a Sea of Billows, to drive away the wicked in his wickedness, and another sea of wrath shall be tumbling in after it: When evils unrepented of, like a kennel of Hell-hounds, shall *hunt the wicked persons to destruction,* When God shall be so severe to observe every thing that is done amisse, and shall set in order before us the things that we have done, how shall we then answer to one of a Thousand? Can you give battle to the King of feares, or secure yourselves from a heart-quake when death hangs out his black colours and gives you an alarme? will not your hearts then die like a stone, or fall asunder in your breasts like drops of water when your consciences are clamorous, and speak bitter things against you, will not *Belshazzers* palsy seize upon your joints? and when you think of that judgement that follows death, that fire and brimstone which is *the second death,* will not this make you with *Felix* to quake and tremble? Oh do but forethinke with yourselves that you shall be as unable to stand in the day of the Lords wrath as chaff to stand before.

Great Salvation.

a whirlwinde or stubble before a consuming fire. *O consider this you that forget God least ye be torn in peices, and there be none to deliver you.*

4 USE

Is of *Consolation* to all such as have cordially closed with this great Salvation; As the refusers of it deserve to be stigmatiz'd for notorious fooles, for so wise *Solomon* declaims against them, *Prov. 1. 22. How long, ye simple ones, will ye love simplicity, and the scorers delight in their scorning, and fooles hate knowledge?* So such as thankfully accept, and embrace this great Salvation, deserve the reputation of the wisest of men; no foole to the willfull sinner, and no wisdom comparable to that that makes wise unto Salvation. How was *Timothy* renowned, and his fame rings as far as the Gospel is preached for *searching the scripture, which were able to make him wise unto Salvation. 2 Tim 3. 15.* To be wise unto Salvation is to be wise indeed, all wisdom that comes short of this leaves the possessors of it short of the beginning of wisdom; To be wise for the world, and wise after the flesh is in Gods esteem to be but fooles.

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and rather a barr to keep men out of Heaven, than a door to let them in, and therefore our first lesson is selfe-deniall, which consists in a denyall of our *witts*, as well as a denyall of our *wills*, and of our *worth*, which the Apostle hints when he saith, *If any man will be wise, let him become a foole that he may be wise.*

As the wisdom of God is foolishness with the world, and God saves men by the *foolishness of preaching.* 1 Cor 1. 21. So the wisdom of the world is foolishness with God. *φρόνημα σαρκὸς ἐξ ὧν ἐστὶν θεόν.* Rom. 8. 7. *The wisdom of the flesh is enmity with God.* To be wise to do wickedly is the most foolish of all wisdom, are not they without understanding that worke wickedness? Ps. 14. 4. *This wisdom is not from above, but carnall, sensuall, and diuinish.* To be wise according to art in *Phisicks, Ethicks, Politicks, Oeconomicks, &c.* and to want the wisdom from above which Gods word and spirit do teach, is but *umbra sapientia* the shadow of wisdom, and can make men no better than learned fooles, all amounting to no more than *erudita ignorantia*, a finer sort of ignorance, but to be wise for God, for Heaven, for our Soules, for Salvation, this is to be wise indeed: A

true

true Israelite indeed, a true Christian indeed, and true wisdom indeed, are much worth, when such as are so in shew, are but like cyphers in Arithmetick, joyne as many together as will fill a volume, and they will signifie nothing. O consider that when you have *layd out your money for that that is not bread, and have spent time and strength for that which cannot profit*, you will be the first that shall befoole your selves, as soon as God shall anoint your eyes with *eye salve* from above, then you will say with *David*, *so foolish was I and ignorant, even as a very bruit before thee*, Psal. 73. 22. *And my wounds stinke and are corrupt through my foolishness*, Psal. 38. 5. Yea, the time is coming when those that thought the children of God to be fooles, because they set their hearts upon a wisdom that was above the world, shall condemne their own wretched folly, and magnify the others wisdom, as *Wisd. 5. 4, 5. We fooles thought his life mannesse, and his end without honour, how is he counted among the Children of God, and his portion is among the Saints?*

To draw towards a conclusion of this use, they shall not only gaine the reputation of wisdom, but as *Solomon* (when he desired an understanding and religious heart in the

first place) had riches and honour given in *ex abundanti*, as more than measure, so shall these. And therefore they are called *heyres of Salvation*, Heb. 1. 14. a title next in dignity and riches unto his who is called in the second verse of that chapter the *heir of all things*: *All Gods Sonns, are heyres, and fellow-heyres with Jesus Christ*, Rom 8. 17. and being received into the glorious liberiy of Gods adopted Sonns, by their union with Christ, they communicate in all the priviledges of *Justification, reconciliation, adoption, sanctification and glory*. They have a right to all the priviledges of the Sonns of God. The love of the Father, the grace of the Son, The Communion of the holy Spirit, The protection of the Trinity, The guardianship of Angells, The comforts of an appeased conscience, The comfortable enjoyment of the things of this life, and the beleiving expectation of the good things of the life to come. We looke upon him as honourably, and richly provided for that is a Kings Son, and heire to his Fathers Crown, but all Gods Children are heirs to two Kingdomes, all the glory, and riches of the Kingdome of grace and glory, *Such honour, and riches, have all his Saints*. And that which is the completory of their consolation,

lation, and makes their joy full, yea, *shaken together, and pressed downe, and running over,* with all these gifts they shall receive the giver, which is more then all, and they may rejoyce more in the God of their Salvation, than in their Salvation it selfe, yea there is such a plenitude in God that he is not only *All in all,* but he is all in the absence of all things else. When *David* was in one of the greatest of his temporall deepes, the people ready to stone him at *Ziklag*, yet the Text saith, *he comforted himselfe in his God.* 1 Sam. 30. 6. And we cannot suppose a man can fall into greater streights than the prophet mentions Hab. 3. 17, 18. *When the figtree should not blossome neither should fruit be in the vines, the labour of the Olive to faile, and the fields to yeeld no meat, the flocks to be cut off from the foild, and no herd to be left in the stalls, and yet the Prophet resolves in such a streight, I will rejoyce in the Lord, I will joy in the God of my Salvation.* As it is the presence of the Sun that makes day, so it is the presence of God, and Christ that makes Heaven, *To be with Christ* was that that made *Paul* desire to be dissolved Phil. 1. 23. And our being for ever with the Lord, was that consideration with which he comforts believers, and bids them to comfort one another with it 1. Thes.

4. 17, 18. In a word *David* that holy man, that man after Gods own heart, desired no more to cure him of all diseases heer, but the light of Gods pleased countenance, *shew me the light of thy pleased countenance, and I shall be whole:* And nothing but Gods presence to make him happy for ever hereafter. *In his presence is the fullness of joy, and at his right hand there are pleasures for evermore.* No consolation like theirs who have clos'd savingly with the covenant of their God, whom he hath chosen to himselfe, and made heirs of this great Salvation.

FIFT USE.

5 Use. The last use shall be of *exhortation*: Is it so great, Salvation, as the first use of consideration speaks it to be? Is it offered to all upon the easy condition of receiving it, as the second use of proclamation affirms? Are they fooles and madmen that set light by it, as the third use of reproofe manifests? Are they wise, and honourable, and rich that close with it as the fourth use of consolation declares? Then we shall close up all which a fifth use of exhortation unto all to whom the word of this Salvation is sent, to embrace both it, and the
 ambassadors

embassadors that come to them to proclaim it: Oh *how beautifull should the feet of these be that bring unto you the glad tidings of Salvation?* And if their feet should be beautifull, how amiable should their faces be? How should you entertaine and wellcome them like the very *Angells of God*, for their angelicall, evangelicall imployment? how should they be *had in double honour for their worke*, and imployment sake? And if the Messenger should be so gratefull, how much more the message? Do men enquire so diligently after good newes, and joyfull tidings, as if the Athenianitch were in their eares, and will they not entertaine the Gospel of their Salvation, the most joyfull tidings that ever came into the world? what an oversight would this be? that things of low concernment, such as belong to our bodies, names, estates, lives, to take up so much of our precious time, and the most momentous matters of grace and glory, of our Soules, and our Salvation to be no more thought upon than our dying day (as the careless multitude do inconsideratly express themselves) Oh be exhorted (what ever else is neglected) to make sure with your Salvation, *to give all diligence to make your calling and election sure*, 2 Pet. 1. 10. To *seke*
 F 4 *first*

Best the Kingdome of God and his righteous-
ness, Mat. 6. 33. What Solomon saith of get-
ting of wisdome, I may say of getting Sal-
vation. How much better is it to get wisdome
then gold, and happy is the man that findeth
wisdome, for the merchandize of it is better than
the merchandize of silver, and the gain thereof
than fine gold; she is more pretious than rubies, &
the things thou canst desire are not to be com-
pared to her; length of dayes are in her right
hand, and in her left hand riches and honour; her
waies are waies of pleasantnesse, and all her paths
are peace, she is a tree of life to all that lay hold
upon her, and happy is every one that retaineth
her, Prov. 3. from 13. to 19, and how ap-
plicable is all this unto that great salvation that
we have been speaking of? Therefore above
all gettings, get salvation, which comprehends
wisdome, honour, riches, safety & all together! oh
who would load themselves with thick clay, or
set their hearts upon those toies and trifles, that
are called Crowns and Kingdoms, that hath
such true treasure as this to trade and traffick
for. If we must be coveting, let us covet the
best things, and remember that we are here
shewne a most excellent way. This will prove
a purchase that will more than recompence all
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the care and cost that can be laid out upon it; and this is that that will so aggravate the folly of refusers, because it will cost no more than our cordiall accepting, and embraceing. The Jewes might have had Christ for the taking, and would not, *he came to his own and his own received him not, but to as many as received him, to them he gave priviledge to become the Sonns of God.* Iohn. 1. 11, 22. *O Ferusalem Ferusalem how often would I, and ye would not?* Mat. 23.37. When the Prophet directed *Naman* to wash in *Jordan* to be cured of his leprosy, and he was angry because he expected a quicker dispatch, and some easyer cure, his servants bespeake him thus, *My Father, If the Prophet had commanded thee some great matter, wouldest thou not have done it, how much rather when he saith bnt wash and be cleane?* So may I say in the case in hand, If God should Command us some great and difficult matter for the cure of our Leprosy of sin, and for the attaining of this great Salvation, should we not do it; If he shoulc' command us to *give our first borne for our transgression, the fruit of our bodies for the sin of our soules.* If he did require of us such costly sacrifices as thousands of *Rammes*, or ten thousands of rivers of *Oyle*, we might the more excusably draw back at such difficulties,

difficulties, and impossibilities: But when it is no more but *believe and live, accept of Christ, and be saved*, surely when this comes to be pleaded, all such as are *Christless*, and *faithless*, will be also *speechless*, they will not have one word to say for themselves, why the sentence of damnation should not take hold upon them, who have been such willfull refusers of that great Salvation, that was offered to them upon such easy tearmes. *O worke out your Salvation while it is called to day, the night is approaching in which none can worke.* Whatsoever is commanded you do it with your might, for there is no knowledge, nor wisdom, nor invention in the grave whither you are going: Perhaps your paines, that you must take for it, must be great, and your sufferings that you must pass through may be great to; but remember that it hath been declared, and proved to be great Salvation, which is to be your recompence, and such as will more than recompence you for all that you can do or suffer for it. As to the recompence of our doing, the Apostle speaks modestly, in speaking but negatively. 1 Cor. 15. ult. *Be ye allwayes abundant in the worke of the Lord, knowing that your labour shall not be in vaine in the Lord;* But when he speaks of
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the recompence of our sufferings, a double superlative is little enough. 2. Cor. 4. 17. *Our light affliction which is but for a moment* καὶ ὑπερβολὴν, εἰς ὑπερβολὴν *worketh for us a farr more exceeding, and eternall weight of glory:* observe but the elegancy of the Apostles *Antithesis* in speaking diminutively of the sufferings, and loftily of the glory which he opposes to them.

The one he calls. { 1. Afflictions.
2. Light afflictions.
3. Light afflictions for a moment.

The other he calls. { 1. Glory.
2. A weight of glory.
3. A weight of glory for æternity.

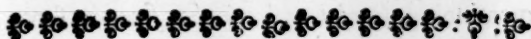
Compare { 1. Glory with afflictions.
2. A weight of glory, with light afflictions.
3. A weight of glory for æternity, with light afflictions for a moment.

The one will be ponderous beyond our imagination, the other will seem lighter than

then vanity it selfe, well might the Apostle say, count that the afflictions of this present world are not worthy to be compared to the glory which shall be revealed in us. Rom. 8. 18. Upon which an expositor of note, excellently enlarges, and saith, *non sunt condigni labores, nec condigne passiones ad peccatum prateritum quod remittitur, ad presentis vite gratiam qua immittitur, ad futura vite gloriam qua promittitur.* All that we can do or suffer is nothing compared to the sin past which is remitted, to the present grace which is bestowed, nor to the future glory which is promised. This was a meane thing that the Author of this Epistle aimed at to incourage the Hebrews to suffer the spoiling of their goods joyfully, and to take in good part all that might befall them, and not to be offended at the Cross, because this great Salvation would make them not only savers, but incomparable gainers, I shall shut up this point with the same consideration; O let us worke and watch, and strive, and walke circumspectly, let us pray and pray, and give all dilligence and offer violence, and be abundant in doing, and suffering, for let us assure our selves whatever men think of this Salvation now in that great day

day when the Lord Christ shall be made terrible to the refusers of it, and *glorious in them that beleive*, the most unbeleiving will be more than thoroughly convinc'd that the Salvation offered in the Gospel is,

GREAT SALVATION.



THE SECOND DOCTRINE,

*Setting light by this great Salvation
is great Sin.*

THough we shall easily confesse all sins to be great, yea, the least to be objectively infinite, because committed against an infinite God, as we see *David* swallowed up of this deep, *Psal. 51. 4. against Thee, Thee have I sinned, &c.* And we shall as easily confesse that no sins are venial in the sense of *Rome*, the *Apostle Paul* having declared, that *the wages of all sin is death, Rom. 6. 23.* yet we cannot with the stoicks think all sins to be equal, but more or less sinfull as they are circumstantiated; that very expression of the sinfulness of sin, had otherwise been a paradox, which we find used in Scripture, and in many of the writings of the learned, and orthodox, both modern and ancient, and the Prophet had been

been guilty of an impropriety of speech, in mentioning *scarlet and crimson sins*, if some had not been of a deeper guilt than others, and their sinfulness like those colours dyed in grain. Now that this sin of gospel-refusing, or setting light by this great Salvation, is a sin with an high hand, and a hard heart, and a sin of that aggravated nature, as to be out of measure sinfull, is the point that is first to be illustrated, and then to be proved by evidence and strength of reasons.

First for illustration thus, The Scripture thunders out a most dreadfull curse against such as *do the work of the Lord negligently*, Jer. 48. 10. if the negligent hearers and doers do lie open to the curse of God, what will become of those that are so grossly negligent, that they neglect both the theory and practick, the knowing and doing part, and all that care so little for the gospel, that they desire not to be acquainted with it, that do as it were say to the Lord, *depart from us*, we care not to know thy waies nor to walk in thy paths? The fore-mentioned Scripture levels that curse against such as are negligent in the execution of Gods destroying work, as the words immediately following do manifest; *Cursed is he that doth the work of the Lord negligently*, or deceitfully, and

Setting light by this great Salvation, &c. 81
and cursed is he that keepeth back his sword from blood, when God shall say to his sword, go through a Land, destroy all, and save none, and his executioners must close with it under pain of the Lords curse, and fiercest indignation: What shall become of such as will not close with his saving work, when he shall say to his word, go thorough a Land, and open blind eyes, and deaf ears, and dead hearts, that men may see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and be healed, and when such as should proclaim these glad tidings shall be dumb, and not declare it, & the hearers shall be deaf, & will not entertain it, there must be blind leading the blind, till all fall into the pit, and the fornication must be heat seven times hotter for the refusers of the Gospel than for the transgressors of the Law, the fire of gods jealousy burning hottest about the Sanctuary, and that judgement being most mercilefs, which beginneth at the house of God; read that confluence of threatenings Deut. 29. 20. where God threatneth that all the curses that are writtē in his book shall fall upon such as blesse themselves in a cursed estate, and adde to that, Deut. 28. 61. where God threatens all the curses that are not written to the children of disobedience; and

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yet

yet that flaming place being a Gospel-threatening, 2. *Thes.* 1. 7, 8, 9. is hotter and heavier than all; *The Lord Jesus shall be revealed from Heaven in flaming fire, rendering vengeance to them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power,* mark the tendencie and full scope of the words, you may take them at large thus: O all you stubborn and rebellious sinners, who are refusers of Gospel-mercy, and have long continued neglecters of that great Salvation, remember that the Lord Jesus was revealed from Heaven, as *the Lamb of God to take away the sins of the World*, and came down from his Fathers Throne to his foot-stool, to take our nature upon him, to humble himself, and become obedient to death, even the death of the Cross, to be made under the Law to redeem them that were under the Law, that we might receive the adoption of sons, and he sent abroad his Apostles to propagate to all Nations the knowledge of this Salvation, and to perswade the sinfull World that lay under condemnation, unto faith and obedience, believingly to accept of this Saviour and Salvation, and in all thankfulness to return obedience, and to
take

take him for their sovereign Lord, Redeemer, and Saviour ! Oh know, and be it known unto you, and to all the World, that he shall once more be revealed as a roaring Lyon, to tear in pieces such as know not God, and obey not the Gospel of our Lord Jesus Christ, but this is to argue the greatness of the sin from the greatness of the punishment, and the improvement of it may be referred unto the third doctrine, as to its most proper place.

The same course that we took to illustrate the greatness of Gospel-Salvation, we may take here to aggravate the sin of Gospel-neglecting or refusing.

We hinted there that Gospel-Salvation was

called { 1. Salvation.
2. Great Salvation.
3. So great Salvation.

Which we further amplified by alluding to the three degrees of comparison, shewing,

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1. That

- 1. That it was positively great.
- 2. That it was comparatively greater than other.
- 3. That it was superlatively the greatest.

Conceive in like manner of the sin of setting light by this Salvation.

- 1. That it is positively great.
- 2. That it is comparatively greater than others.
- 3. That it is superlatively the greatest of all except the excepted sin.

And we may call it

- 1. Sin.
- 2. Great sin.
- 3. So great sin.

1. To discover it to be *positively great*, we need but name it, and a little open the nature of it, to make men cry shame of it, as the unwrapping of a plague sore, and opening it to be seen, is enough to make the sound to loath it, and the stink of an open sepulchre is enough to make the living to abhor it; *Gospel-refusing*, *O monstrous sin!* it hath a face more ugly than *Belzebub* the Prince of devils, though it be a sin that is proper to men, and so common
to

to all degrees and estates of men, that it fills Hell with souls, yet it is such a sin that the devils have no temptation to commit, they being left without hope of a Redeemer, and doomed from their very fall to perish without remedy. Salvation is a term that is comprehensive of all that is good, and excellent, and desirable, yea, of the highest good, of the highest God, (for they are convertible) the Trinity of persons agreeing in one unity of love, as well as essence, to further our Salvation, yea, the great God turned all into one great love to affect it; *God so loved the World, that he gave his only begotten Son, &c. Joh. 3. 16. & Christ in the fullness of time, manifesting the fullness of love, Gal. 4. 4.* And the spirit coming down upon Christ's Ascension, *as another Comforter to abide with us to the end of the World,* and all in order to the bringing about of this great Salvation, and if this be not a sin with a witness, tell me what is? Gospel-refusing is called in Scripture, a God-refusing, a Christ-despising, a spirit-refusing, and inconsiderate sinners in refusing, and setting light by the word and ministry of this Salvation do all this; Christ said of the contemners of his messengers, *he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me, Luke, 10. 16.* and

Stephen said unto his and the Gospels persecutors, *ye stiffnecked and uncircumcised in heart and eares, ye do allwaies resist the holy Ghost, as your father did, so do ye.* Acts 7. 51. When Gods Embassadors shall go out into the world, and doe as the Prophet was commanded, *lift up their voices like trumpets to tell men and women of their sinns, and transgressions, when they with Iohn Baptist shall cry, prepare ye the way of the Lord, make his paths streight, when they shall make proclamation, Ho every one that thirsteth come, come, come.* Isay. 55. 12. *And with the spirit, and bride, and him that heareth shall say come, come, come,* Rev. 22. 17. *And let whosoever will come and take of the water of life freely.* When men are so obdurate, that like *Pharoah* they remaine hard, and hardned in the midst of meanes, neither *miracles*, nor *ministry*, nor *misery*, nor *mercy*, can do them good, when all *Gods*, and *Christs*, and the *Spirits*, and the *messengers* intreaties, and besecchings shall be like breath scattered in the aire, and like water spilt upon the ground, and a labour in vain shall make Gods tired ministers ready in a heart-breaking despondency to turne their backs upon their labours, let such as have understandings of the longest reach, and witts

exercised

exercised to to distinguish betwixt good and evill, speak whether this must not be concluded to be a great sin, for such only are fit to take the dimensions of a sin that is so circumstantiated. Ile give you but one rule more to help you to conceive of the greatness of this sin, in the positive description, and then pass to the comparative. The Apostle prayed for his *Ephesians*, Eph. 3. 16, 17, 18, 19. *That God would grant them according to the riches of his glory to be strengthened with might by his spirit in the inner man, that Christ may dwell in their hearts by faith, that they being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that they might be filled with the fullness of God.* This is the well-spring of our Salvation, the love of God in Christ, which is here measured out unto us by the word and spirit of God in those dimensions of *breadth, and length, and depth, and height*, and said to *pass knowledge*, and to *comprehend all the fullness of God*, must not this have the *length, and breadth, and depth, and height* of sin in it, must it not be *a sin passing knowledge*, must not this be *to be filled with all the fullness and sinfullness of sin*? Those that are eaten

up most of the love of God, and know most of that love which passeth knowledge, will be most confounded with monstrousness of this sin, and know most of the sinfull nature of it, and such as these can assure the world of blind sinners, that it is a *Soul confounding sin*, and a *plague provoking sin*, and such as are infected with this leprosy of sin, may well cry out, *uncleane, uncleane*, but while I am speaking but positively of the greatnels of this sin, I am allready leaping into the superlative, so hard it is to speak diminutively

Deus & cælum
non patiuntur
hyperbolen.

of this sin, as we cannot speak too highly of God, who is the highest good, so we cannot speak too aggravatingly of this sin, because it is so objectively against the highest love of the highest God, that it is a sin so opposite to the highest good, is aggravation sufficient to speak it superlatively great, yet since it was promised, we shall proceed to the comparative, and so come in order to the superlative at last.

2. It is *Comparatively greater than other sinns*, and here we shall take the course to manifest Gospel-refusing to be great sin, as we did to manifest Gospel Salvation to be great Salvation: we compared Gospel Salvation with Lawe Salvation, and with temporall deliverances,

ances, and lower Salvations, and shew'd you that it was great, if compar'd with them, because it was greater than those, we shall therefore,

1. Compare Gospel-refusing with Law-refusing, and so demonstrate it to be greater. And this the very argument made use of by our Apostle which ushers in my text. *Therefore we ought to give the more earnest heed unto the things that we have heard, least at any time we let them slip, for if the word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great Salvation. &c.* That is, if their sin, which was less, deserved so great punishment, how much more ours which is greater? & Heb. 10 28, 29. *He that despised Moses Law died without mercy under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the bloud of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?* We shall better improve that Scripture, when we come to the handling of the third Doctrine, only here, as before, read the the greatness of the sin in the greatness of the punishment

punishment, for God, who is, *ipfiffima justitia*, justice it self, doth allwayes proportion his punishment to the sin, and note above all that, this sin is here called *a treading Christ under foot, a counting of the blood of the Covenant an uncleane thing, and a doing despite unto the spirit of grace*, there is too much of these ingredients into the sin of Gospel-refusing, which makes it to culminate, and to mount up unto a sin of the highest altitude, and greatest magnitude, and to die in it, to do it finally, to continue refusers and neglecters of so great Salvation, doth much aggravate it.

2. If we compare this with other sinns, it will appear to be greater than such as the Scripture condemns as very gross and out of measure sinfull.

1 *Adultery* is lookt upon as a great sin, it was so in *Josephs* account, when he said, *how can I do this wickedness and sin against God?* Gen. 39. 9. And *David* was even swallowed up of that twin-sin, whereof adultery was one, Psal. 51. 4. *Against thee, thee only have I sinned, and done this evil in thy sight*; but the refusing of Gospel-Salvation is far greater, for *David* by Gospel-indulgence obtained pardon of that sin, but if he had refused that

that Salvation, he had been left to perish without remedy.

2 *Idolatry* is also a most notorious sin, surely the spirit of God names these two as two of the most crying, when it promises great pardon to great sinns, *from your idols & from your filthiness will I cleanse you* Ezek. 36.25. (i.e.) if your sinns be as great as Idolatry against the first table, or adultery against the second, yet upon your seasonable and sincere returne, you shall find mercy: Idolatry is a spirituall adultery; that *ad alterius torum*, this *ad alterum Denm*. Adultery is a running a whoring after strange flesh, Idolatry a running a whoring after strange Gods. When the Israelites had corrupted their waies by worshipping the calfe, *Moses* told them they had sinned a great sin: Exod. 32. 30. and when *Israel* had sinned in asking them a King, *Samuel* tells them they had sinned a great sin, 1 Sam. 12. 17. and what was that great sin, they had rejected God; the Israelits had taken a calfe for their God in *Moses* time, and a man for their God in *Samuell's*, but this is a greater refusing of God; they refused him in his absolute power, commanding their obedience, these refuse him in his meruelous mercy calling them to beleive.

3 *Rebellion*, or *Treason* are great sinns, and disobedience

disobedience to Gods commands ~~is~~ rebellion. Isay. 1. 20. *If ye refuse and rebell. &c.* how much more our disobedience to that great. Gospel command, that we should *beleive in the name of Iesus Christ, whom he hath sent.* 1 Iohn. 3. 23. and Samuell told Sant that *Rebellion was as the sin of witchcraft, and stubbhornness as iniquity and idolatry* 1. Sam. 15 23. When a King shall proclaime his Lawes by his Embassadors, and men shall offer violence to his Embassadors, or refuse his Lawes, they are left without the protection of those Lawes, and not only so, but proceeded against as rebells and Traitors against the Crowne and dignity of the Prince; and Gospel refusing is Rebellion of an higher nature, because it is against an higher Law, against the royall Law, and against a greater King, against the King of Kings.

4 Once more and I have done with the comparative part of the Illustration. Its a greater sin than the *sin of Sodom*, as may be gathered from Mark. 6. 11. *Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them; verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgement than for that City.* Its very evident that its this sin of Gospel-refusing that

that is here intended, its the not receiving, nor hearing the Apostles, and messengers of Christ, that were sent to negotiate in the deep things of the Gospel: Their setting light by it is here hinted in the Apostles gesture towards them, they set no more by the preaching of the Gospel, than they did by the dust under their feet, and therefore they must shake off the dust of their feet against them. And its further to be gathered by consequence that their sin was greater than the sin of *Sodom*, in that Christ saith it, and protests it, that it shall be more tolerable for *Sodom* and *Gomorrhah* in the day of judgement, than for that City. Let us make enquiry then what Sodoms sin was, that we may judge the more clearly of this Comparison. *Moses* saith Gen. 13. 13. *The men of Sodom were wicked, and sinners before the Lord exceedingly*, that is they were a most notorious sort of sinners and greater than ordinary. Though many of Sodoms sins are enumerated in that black catalogue, that stands upon record as an aggravation of the sins of *Israel*, whose sister thee is called, *Ezek. 16. 49. Pride, fullness of bread, (i.e.) gluttony, and drunkenness, and abundance of idleness, and uncharitableness*. Yet there is one sin that is hang'd upon the file, that takes
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its denomination from that place, and is called the sin of *Sodom* (*e. i.*) burning in strange unnaturall lusts, not fit to be named without trembling, this was that that caused them to be burnt with strange fire, even with fire and brimstone from Heaven, as they had abused their land, and turn'd it into a Hell of sin, so God raines down from Heaven upon them a Hell of punishment; somewhat may be yet added towards the aggravation of their sin, (which was monstrous enough without circumstances of guilt) from *Isay. 3. 9.* *They declare their sin as Sodom; they hide it not,* the meaning is they were shameless sinners, they did adde a brazen forehead to their stony hearts, and added to the extremity of lust the extremity of impudence; And if the sin we are speaking of be more monstrous than the sin of *Sodom*, what shall we say to this: Surely as the Prophet thundring against the sins of *Israel* saith, *hear the word of the Lord, ye Princes of Sodom, hearken to the Law of our God, ye people of Gomorrah,* *Isay 1. 10.* The Gospel-Boanerges may cry lowder against the sins of *England*, and all such Lands as have lived under the sun-shine of the Gospel: Hear the Gospel of Jesus Christ, ye that are greater sinners than the Princes of *Sodom*, give eare unto

unto the Salvation of our God, ye that are greater sinners than the people of Gomorrah.

3. It is *superlatively the greatest* sin, except that excepted sin, *the sin unto death*, called in Scripture *the sin against the holy Ghost*, That it is against the love of God, and grace of Christ, and revelation, and wrastring of the spirit, you have already heard, a trinity of aggravations bigg enough to make three superlatives, and evidencing it to be a sin against the Holy Ghost of an high nature, though not the sin against the Holy Ghost yet it is not to pass thus, we have further evidence against it, which will prove it to be more than superlatively abominable, but we shall modell that which is behind into a few arguments or Reasons, which shall make up a convincing and pregnant prooffe of this truth, that the sin of Gospel-refusing is superlatively great, and a most sinfull sin.

1. Reason proving it to be exceeding great is, because it is *an accumulated sin*; To refuse Gospel-Salvation is to heap sin upon sin, we do all by nature through *Adams* disobedience ly under the Condemnation of the Covenant of workes, the wrath of God abiding on us. Now Gospel-Salvation is a plaister of Christs blood

blood to heal that wound, and a mercifull indulgence provided by our wise and gracious God, as a suitable remedy against that malady, *God gave his only son, that whosoever believeth in him might not perish &c.* John 3. 16. Now they that refuse this mercy do expose themselves to *judgements without mercy*, and they that are regardless of this remedy must be left *to perish without remedy*, and all because they adde to their transgressions of the Law, their owne and their forefathers: this sin above all, that they set light by the Gospel. The mercies of Heaven are meted out unto men in Heavens measure, that is *heaped up, pressed downe, and running over*, though we are ready to stand upon niggardly tearmes with God, he deales not so with us, and when God requires of us a proportionable measure of thankfullness and obedience, even that we should be *abundant in the worke of the Lord*, who thus abounds to us in mercy and loving kindness; for us to make such a wretched retribution unto the Lord for all his mercies, as to returne a full *measure of our iniquities*, sinns heaped up, and pressed downe, and running over, this must needs be exceeding provoking to the eyes of his glory: Our Righteousness indeed should be a righteousness running over,

as our Saviour taught his disciples *wee* *do* *not* *run* *over* *except* *your* *righteousness* *exceed* (i. e. run over) *the* *righteousness* *of* *the* *Scribes* *and* *Pharisees*, *ye* *cannot* *enter* *into* *the* *Kingdome* *of* *Heaven*, Mat. 5. 20. Mistake me not, I do not hold that the righteousness of the Saints can run over in the sense of *Rome*, by works of supererrogation, for being sanctified but in part, we must crave pardon dayly for the iniquities of our holy things, and say when all is done, that *we* *are* *unprofitable* *servants*, but in respect of such as come short, and take up with the name and forme, and easy part of Religion (as the Scribes and Pharises did) so it must exceed, and run over. Now when instead of a righteousness running over, our sin shall run over, as it doth when we are guilty of Gospel-refusing, where shall such ungodly ones, and sinners, appear? The people of Israel when they had committed that sin of thunder in asking them a King (when God was their King) when they were awakened and convinc'd by a storme, and Son of thunder, they made this confession, *we have added unto all our sinns this evil to aske us a King*. 1 Sam. 12. 19. But those that refuse the Gospel, may take up this confession, that *they have added this to all their other sinns*,

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that they have refused them a King, yea *the King of Kings, the Royall King Jesus*, yea, that that more than superlatively aggravates their sin, they refuse Jesus Christ in all his offices, who offers himselfe in the Gospel as their compleat Mediator in his *prophetically, priestly, and kingly* Office, and *of God is made unto us wisdom and righteousness, and sanctification & redemption*. 1. Cor. I. . 0. And because we are now declaring against this sin as an accumulated sin, we shall take a little liberty more than ordinary to make good these 3 charges against the sin of setting light by the Gospel, that it is against Christ in his threefold office, and this will do the office of a magnifying glass, and present that sin, which to purblind sinners seemes no bigger than a molehill, in his full proportion swelling to a mountaine; I know many will be ready to startle at such a charge, and the most guilty will be ready to kick first, (as Judas was ready with his Master, is it I?) what, we Refusers of Jesus Christ? no, we scorne it, we defy them that shall tell us so; It is not fit they should live that refuse Jesus Christ, do you make doggs, or Divells of us, that we should do so? and thus men are ready to cry peace, and plead not guilty, and to *bless themselves in their hearts, and to flatter themselves*

Selves till their abominable wickedness be found out: I confesse its common with men and women to hang upon the outside of a Saviour, as the *Antidiluvians* did on the outside of the Arke, but those that will have a protection from condemnation, and fly from wrath to come, must get into this Saviour, as *Noah* did into his arke. *Ther's no condemnation to them that are in Christ Jesus*, Rom. 8. 1. We must not think as the Papists do, that when we have blest our selves with the signe of the Cross, or superstitiously used as a spel, or conjuration the fillables of the name of Jesus, that then we may bid defiance to the Divil, and his Angells can then have no power over us; this doth but confirme them in their delusion, and make them much more the children of the Divil than others; and yet the hope of the common sort of ignorant hearers is but little better. If they can but say they beleive in Jesus Christ, and they beleive he came into the world to save sinners, and they have beleived this ever since they can remember, and they will never be beaten out of it while they live, and yet all this while they are Refusers of Christ, and such notorious Refusers of him, that they refuse him in all his Offices, as I shall indeavour towards

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their undeceiving (If God will) to make so plaine, that those whose eyes have been anointed with eye-salve from above, may even run, and read it.

1. Gospel-refusing is a *refusing of Christ in his priestly office*, we begin with that, because here they think themselves to be cock-sure, and every one will profess their willingness to be saved by Christ, and to be ready to take him to be their Jesus and Saviour, I easily confess that there's a naturall propensity in man to desire good for himself, and the principle of self-love is so deeply rooted, that so long as man is master of his reason, he will not yeild willingly to be miserable, but we must further know that as there is a spirituall, so there is a carnall desire of Christ and happiness, which cannot be called a serving of Christ but our selves upon him. This may not so properly be called a taking of Christ, as a catching at him, consider that Christ offers himself unto sinners in the Gospel in all his offices jointly, and not in any one of them singly, and he that will rightly receive him must receive him wholly, and not catch at him by piccemeale, we must have all Christ, or no Christ, and therefore we must give up our selves to be taught by him as by our
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Prophet, and to be ruled by him as by our King, if we will be saved by him as by our Priest. Are we willing to take Christ for himselfe, as well as for our selves? otherwise we do frustrate the very end of his saving us, for we are therefore saved by him, that he may be served by us, *in righteousness and holynesse all our daies, Luke. 1. 74, 75.* To be saved from wrath and not from sin, is but the lesser halfe of Gospel Salvation, and such as are not willing of both, can have neither. What God hath joyned together we must not put asunder; Its a most disingenious and unreasonable thing to be all on the receiving, and nothing on the returning hand, to expect all from him, and to give nothing back, indeed his redeemed ones can give him nothing but his owne, which made the Apostle say, *Ye are not your owne but are bought with a price, therefore glorify God both with your bodies and soules which are his,* and as we must give him our whole selves, bodies, soules, and spirits, so we must take his whole selfe as King, Prophet, and Priest, if we can be content to be willing disciples to his prophetickall office, and willing subjects to his Kingly office, then we may reasonably, and believably expect the benefit of his Priestly office, but let us not dreame that

Christ will be our Jesus, when our hearts tells us, and our lives tell all that are near us, that we have not taken him to be our Lord.

2 Gospel-refusing is a refusing of Christ in his propheticall Office, and nothing is plainer than this, that they which set light by the Gospel, do refuse Christ to be their Teacher, Salvation by the Gospel is the lesson that Christ teaches, and can they slight the Lesson, and regard the Teacher? Observe what the Apostle saith Heb. 2. 1. *Therefore we ought to give the more earnest heed to the things which we have heard, least at any time we should let them slip, for if the word spoken by Angels was stedfast &c. how shall we escape if we neglect so great Salvation? take notice of the Apostles inference. Therefore we ought to give the more earnest heed &c. Wherefore? Why because we have so admirable a Teacher, for this refers to the beginning of the foregoing Chapter, which tells us in the last dayes that God hath spoken to us by his Son, who was the expresse image of his person, and brightness of his glory, and more excellent than the Angels. Therefore we ought to take heed, because a greater then Moses is here, the Law was given by*

by Moses, but Grace and Truth came by Jesus Christ, Iohn: 1. 17. because a greater than the Prophets is here, even the great Prophet of his Church, Acts. 3. 22, 23. Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your Bretheren like unto me, him shall ye hear in all things that he shall say unto you; And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people. And behold a greater than the Angells is here, even the Angell of the Covenant, of whom Paul saith Heb. 12. 25. See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turne away from him that speaketh from Heaven. To be taught of God, and Christ is a thing that should be the glory of the disciples of the Church, though some giddy spirit have learned hence to exclude mans teaching, which Gods teaching, and the teaching of the spirit anointing includes; we read of certaine Sectaries in Corinth that would not be of Paul, nor Apollos, nor Cephas, but of Christ 1. Cor. 1. 12. But those Gospel-refusers that we are speaking of, are such a monstrous sort of Recquants, that they refuse the teaching of Christ himselfe,

and are such deafe adders that they will not hearken to the most alluring charmes, though they come from him *that spake as never man spake*. But as the neglecters of Christ will say at the last day, Lord *when did we see thee hungry and not feed thee &c.* So the refusers of Christ will be ready to say, when did we hear Christ speaking and we slight him? I answer in every Sermon that you have heard unprofitably, for Christ hath a twofold teaching, an outward teaching by his word, and an inward by his spirit, now they that refuse the teaching of Christs messengers, do refuse his Gospel, and refuse him too. It was Christ that gave commission to his Apostles *To teach all Nations*, Mat. 28. 19. *And lo I am with you*, saith he there, that is I will be present with you in that ministry, and in that teaching, and Eph. 4. 8, 11, 12, 13. *When Christ ascended up on high, and gave gifts unto men* (i.e.) gifted and graced men unto his Church: Some extraordinary Apostles, Prophets, Evangelists and some ordinary Pastors and Teachers: and he doth not only set the workman before us, but sets their worke before them for the perfecting of the Saints, for the work of the Ministry for the edifying of the body of Christ, till

we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Remember that the teaching of a ministry of Christs owning is Christs teaching, and those that refuse the word of wisdom, and revelation, do refuse to submit to the teaching of Christ.

3 Gospel-refusing is a refusing of Christ in his Kingly office. The King of Saints will not be owned by these Rebels like those Citizens to the Nobleman Luke. 19. 14. that said *we will not have this man to reigne over us*, but when he returned, and recieved his Kingdome, and called his servants to an account, he takes especiall notice of those rebels, vers. 27. *but those mine enemies that would not that I should reigne over them, bring hither, and slay them before me; though the goverment were laid upon his shoulder*, Isay. 9. 6. *And all power was given him in Heaven and in earth*. Mat. 28. 18. And his name was written in capitalls **KING OF KINGS, AND LORD OF LORDS**. Revel. 19. 16. And though this great Preist, and King hath promised to make all his subjects and servants *Kings and Priests* Revel. 1. 6. And these Kings and Priests shall make it their
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everlasting worke to ascribe blessing, and honour, and glory, and power, unto him that sitteth upon the Throne, and to the Lamb for ever and ever, Revel. 5. 13. Yet will not these rebellious Refusers of Christs easy yoake be subject to his principality and dominion, though he hath threatned to *bruiſe his Enemies with a rod of Iron, and breake them in peices like a Potters veſſell*. Though there have been great diſputes among the Nations about Government, ſome preferring one, and ſome another, ſome *Monarchy*, when one governes, ſome an *Oligarchy*, when a few governe, ſome an *Ariſtocracy*, when the Nobility governe, ſome a *Democracy* when the people governe, ſome delighting in *Anarchy* to be Lawleſs, and ungovern'd, that there may be *no king in Iſrael, but every one may do what is right in his owne eyes*. But there were never any ſo deſperatly wicked (except obdurate Atheiſts) to caſt off a *Theocracy*, an acknowledgement of Gods ſupremacy, nor any but Jewes, and Turkes that worſhip not God in Chriſt to caſt off a *Chriſtocracy* the dominion and principality of Jeſus Chriſt, and they durſt not do it neither if they did believe that Chriſt were come in the fleſh, as the Scripture obſerves of the Jewes, *If they*
had

had known it, they would not have crucified the Lord of Glory, 1 Cor. 2. 8. Amongst Christians Christ is honoured as the King of Saints, as the only King, and Law-giver of his Church, those that take him to be so indeed, are true Christians indeed; those that in shew and profession take him to be so, are taken to be visible Christians, but those that refuse, they have not so much as a name to live, but are altogether Christless, and *without God in the World.*

Its the Millenarian dreame, that Christ shall reigne personally upon earth for a thousand yeares, and many are travelling in birth of such an expectation, a delusion which its probable was borrowed from the Jewes that look't for a Messias that should out-shine all antecedent Monarks in temporall glory, and terrestriall Grandeur, and because he answered not their expectation, but came in the forme of a servant, they crucified him and his title together, writing upon his Crosse as his grand accusation *JESUS OF NAZARETH KING OF THE JEWES*, which conceit it seemes some of the Apostles had taken up as a fomentation of their pride, some of them reasoning *which should be the greatest* in their masters Kingdome, and others demanding, by the mediation of their Mother
that

that one might sit at his right hand, and the other at his left in his Kingdome, Mat. 20. 21. And they all inquired with one mouth, A&S. 1. 6. *Lord wilt thou at this time restore againe the Kingdome to Jsrael?* And it hath been handed down from age to age, by such whose facultie lies rather in troubling clear Texts of Scripture, than lightning dark ones; And though it hath been sublimated of late by some Masters of fancy, and aeriall illuminates, into that philosophicall quintessence, which beares that Babylonian name of *THE FIFT MONARCHY*. Yet the royall *KING JESUS* who should be of more credit with us than a Million of those millenary seraphicall Doctors, having long since assured his subjects that *his Kingdome is not of this world*, and the Scripture being so plaine that he entered upon his Kingdome at his Ascension, *when he ascended up on high, and led captivity captive, and gave gifts unto men* as his coronation mercies; and sent out his embassadors to subdue nations to his scepter, and to make *the Kingdomes of the world to be the Kingdoms of the Lord and the Kingdoms of his Christ*. And afterwards sending his mighty spirit upon his Apostles and Church, which was the golden scepter of his gracious Kingdome,

dome, which subdued three thousand at once as a promising earnest that he would give a plentiful increase unto their planting and watering labours, and would make *the weapons of their warfare mighty to pull downe the strong holds of Satans and sinns Kingdome:* And finally the Scripture, and our Creed teaching us to believe assuredly that *he was once offered to bear the sinns of many, and unto them that look for him shall he appear the second time without sin unto Salvation, Heb. 9. 28* Being compassed about with such a clowd of witnesses, let it be our earnest endeavour to approve our selves to be true subjects of his Kingdome of grace, and to be such as *unfainedly love the Lord Jesus, and wait for his appearing,* and so we may have strong consolation in that hope that is set before us, *1 Ioh. 3. 2. Now we are the Sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him.*

But I have somewhat digrest in pursuing such as are out of the way, but not altogether impertinently, in regard the concerned party have so perplexed Christs Kingly office, and rendered it more obscure to such *whose eyes the God of this world hath blinded, that the light of the glorious Gospel of Jesus Christ should*

not

not shine unto them. To conclude the point, it is in the dispensation of the Gospel that the Lord Christ doth exercise all his offices, Prophetically, and Kingly, as well as Priestly, and those that are Refusers of the Gospel are such as slight Christ in all.

2 Reason proving the sin of setting light by the Gospel to be great sin is, Because it is *an aggravated sin*. That is, a sin monstrously great, further greatned, and made notoriously sinfull by circumstances. Its enquired which sinns are most sinfull, those that are committed against the first table, or the second, and its agreed that sinns against the first are, if other circumstances of weight concur not to make the other the heaviest Scale; But this sin of Gospel-refusing is greater than all, because the administration of the Gospel doth excell in glory that of the Law, as farr as Christ doth excell *Moses*: I might here enumerate a multitude of circumstances to aggravate the guilt of this sin, but because I intend as much brevity as a subject so momentous will well allow of, I shall satisfy my selfe to enlarge a little upon three Circumstances.

The

The circumstances } 1. Of Person.
 } 2. Of Time.
 } 3. Of Place.

1. *The Circumstance of the Person* adds sinfullness to the sin, otherwise *Nathan* had been deceived in pleading the greatness of *Dauids* sin by the eminency of his person, and Gods munificence towards him, 2. Sam. 12. 7, 8, 9. *Thus saith the Lord God of Israel, I anointed thee King over Israel, and I delivered thee out of the hand of Saul, and I gave thee thy Masters house, and thy Masters wives into thy bosome, and gave thee the house of Israel and Judah, and if that had been too little, I would moreover have given thee such and such things. Wherefore hast thou despised the commandment of the Lord to do evill in his sight?* Much like that of *David* to his false freind, had it been mine Adversary that had magnified himselfe against me, perhaps I could have borne it, but it was thou my Companton, and mine own familiar freind. *Joseph* interposes this consideration betwixt him and sin. *Quomodo ego? how can I do this great wickedness and sin against God?* Gen. 39. 9. And religious *Nehemiah* fortified himselfe against fly-
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ing, when *Tobia* and *Sandballat* were plotting his discouragement with the very like argument, *should such a man as I fly? I will not go into the temple to save my life*, *Neheim* 6. 11. Oh let the covenant-servants of the Lord, and such as retaine to his Family consider this, that those dishonours wound him most which he receives from his favorites, and pretended freinds. And as the abusers of grace given do sin with an high hand, so the refusers of grace offered do sin with a hard heart, and their sinns are also aggravated by the circumstance of the person. None are capable of being guilty of this sin, but such as live in the sound, and sunshine of the Gospel, those whom *the day star* from one high hath visited, and to whom Christ is tendered in all his fullness. The rebellious Jewes were guilty of it for, its said *that Christ came to his own and his own received him not*, *Iohn*. 1. 11. And the Gentiles to whom the Gospel was sent upon their refusal; they that receive it not, are guilty of refusing it, but Heathens, and Infidels to whom the word of God is a stranger, they cannot be guilty of this sin, though *sinning without Law, they shall perish without Law*, *Rom.* 2. 12. Yet sinning without Gospel, they cannot be judged for contemning the Gospel. Those
Nations

Nations, and people to whom the sound of the Gospel is gone out, as it was into *Jsrael*, of whom *David* said, *In Fury is God known, his name is great in Jsrael &c.* He hath not dealt so with any Nation, neither have the heathen such knowledge of his wayes, and concerning whom *Moses* makes enquiry; *What Nation is so great to have the Lord nigh unto them, as the Lord our God is nigh unto us in all that we call upon him for?* and the like may be said of *England*, that it is a Land like *Canaan*, the glory of all Lands, a Land flowing, not only with milk and hony, but with better mercies, the bread and water of life, the wine and milk of consolation; where the King that hath made a marriage for his Son keeps open house, and the Lord of hosts hath made for the faithfull of the Land a feast of fat things, and wine upon the lees, of fat things full of marrow, and wines upon the lees well refined. For such to be found here that shall undervalue the Lords bounty, and run after their Oxen, and Farmes, and wives, their profits, and pleasures, and lusts, when they should thankfully embrace, and rejoyce in the riches of Gods mercy, and be meditating, and studying some suitable returnes; when they should be coveting better profits, and solacing

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them

themselves with better pleasures, and their hearts should be set upon better honours than the world can afford them, what unthankfulness can be comparable to this, what sinns or sinners can be more notorious?

2. *The circumstance of the time also doth aggravate the sin:* Paul said to the Athenians that were exceeding superstitious, and given to idolatry, Acts 17. 30. *The times of former ignorance God winked at, but now saith he, he commandeth all men every where to repent,* God did not require much from the darke times of heathenish superstitions, nor so much from the duske glimmering, or star-light of legall dispensations, as he doth from us under the clear sunshine of the Gospel, now *life & immortality is brought to light*, and brought neerer, and made clearer than ever before. Had we lived in the time of the old world, neer unto the deluge, when the world was overwhelm'd first with ignorance, and licentiousness, and then with water; *They were eating and drinking, marrying and giving in marriage (i. e.)* Wallowing in drunkenness and gluttony and lust, making provisions for the flesh to fullfill the lusts of it, so that Noah the preacher of righteousness could not be heard. Or if we had lived in the time of that great
revolt

revolt of the old Israelites, when the Prophet complained, and *I only am left, and they seek my life to take it away*, 1. Kings, 19. 10. Or had we lived near unto the time of Christs coming in the flesh, when the Gentiles were *no people*: Or in the rise and reign of Antichrist, that grand Apostacy of the Gentiles, then there might have been some excuse, and we had had somewhat to say for our selves: But to live in the last age of the World, when the Lord is a *destroying that man of sin with the breath of his mouth, and the brightness of his coming, when the fullness of the Gentiles is to come in*, and the Jewes to be reduc'd unto Christs fold; I mean when these things are the great expectation of the Church and people of God. To live in reforming times, when a glorious reformation hath been prayed, & paid for with a large expence of treasure, teares and blood, when it hath been sought and fought, and covenanted for; To be found Gospel-refusers in such a time when we should be encouraging one another, like the people of Israel and Judah, *weeping, and seeking the Lord, and saying to one another, come let us be joyned unto the Lord in an everlasting Covenant never to be forgotten*, Jer. 50. 4, 5. Or to be found refusers of mercy after such dayes, as

lately passed over us, daies of *breaking down* in the valley of vision, wherein the Lord called to weeping and baldness, and girding with sackcloth, not to keep touch with God at such times may be enough to blast our hopes of a full deliverance, and frustrate our expectation of seeing Syons glory, and *Ferusalems* prosperity: Our bondage is not yet so far removed, but our sins may easily call it back upon us, and make our yoke heavier than ever it was; Let us take special notice of that remarkable threatning, *Fer. 18. 9, 10. At what instant I shall speak concerning a Nation, and concerning a Kingdom to build and to plant it, If it do evil in my sight, and obey not my voice, then will I repent of the good, wherewith I said I would benefit them; if God be willing to plant, and we will not comply, do we not deserve to be rooted up, when he offers to do by us, as he did by Ferusalem. by the call of his Gospel, gather us as a hen gathereth her chickens under her wings, and we will not, how justly may he leave our Land desolate; how speechless shall we be when these things shall be brought to Judgement, and our sins set out in their colours, and aggravated by this circumstance of time?*

3. *The circumstance of Place is also a great-*

greatning aggravation. The Lord Christ reproached those Cities where he had preached his powerfull Sermons, and wrought his wonderfull miracles; *Matt. 11. 21, 22, 23.* *Woe unto thee Corazin, woe unto thee Bethsaida; for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented in sackcloth and ashes, but it shall be more tolerable for Tyre and Sidon at the Judgement, than for you: And thou Capernaum, that art exalted to Heaven, shalt be thrust down to Hell; and the Prophet aggravates the sins of wicked doers by this circumstance, Isa. 26. 10. Let favour be shewed to the wicked, yet will he not learn righteousness, in the Land of uprightness he will deal unjustly, and will not behold the Majesty of the Lord.* For the Angels to lift up themselves against God in Heaven, deserved a casting into Hell, and a reserving in chains under darkness, to the judgement of the great day. For *Adam* to side with the Devil against God in Paradise, deserved an ejection.

For the Israelites in *Canaan* to sin worse than the Nations that the Lord had cast out before them, deserved a *Babylon*, and an iron yoke of bondage; And for us that are like Angels of light, in comparison of such as live

under Egyptian darkness, *Angli quasi angeli*, as one saith, placed as it were in an Heaven upon Earth, in the bosome of the Church, or like *Adam* in Paradise, *Angli quasi angulo*, as another saith, in a select corner of the World singled from other Nations, dwelling like a peculiar and chosen people by our selves, for this to be a Land of forgetfulness and unthankfulness, and the Inhabitants of it to be children of disobedience, and strangers to the mysteries of the Gospel, and things that accompany Salvation, for this to be a receptacle of heresie and blasphemie, and all notorioufness, for this to be like the old World which God destroyed with water, like *Sodom* and *Gomorrhah* which were destroyed with fire, like rebellious *Israel* with whom the Lord entred into controversie, because there was *no truth, nor mercy, nor knowledge of God in the Land*, Hosea, 4. 1. for us to abound with graceless principles and practises under such means of grace, for us to neglect so great Salvation as hath been brought home unto us, and hath dwelt among us; our sin of Gospel-refusing being thus circumstantiated will make it to be *more tolerable for Sodom and Gomorrhah in the day of Judgement than for us.*

3. Reason of the greatness of this sin is, because

because it is a *State-confounding sin*, it's a sin that hath laid flourishing Kingdoms on ruinous heaps. Look back upon the state of the Jews, whom the Lord owned as his first-born, and in a nearer relation than all other people of the World; see in what manner of language the Lord spake unto them, *Exod. 19. 5, 6. If ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, for all the Earth is mine, and ye shall be unto me a Kingdom of Priests, and an holy Nation*, and yet how often were they cast off, for casting off Gods yoke? God told them what he would do unto them in case of disobedience, *Lev. 26. 18, 21, 24, 28.* & he tells them again, and again, and again, that they might take thorough notice of it; *If ye will not be reform'd by these things, (that is by fewer stripes, and lighter punishments) but will walk contrary unto me, then will I also walk contrary unto you, and will punish you yet seven times more for your sins, and I will bring a sword upon you that shall avenge the quarrel of my Covenant; There's the quarrel of all quarrels, the Covenant-quarrel, as Covenant-mercies and Priviledges are the greatest Mercies and Priviledges.* The Prophet *Isa.* was bid to cry loud against *Israel* and *Judah*, because their sins

did cry loud unto Heaven for vengeance, because God cries out as one tired out of patience, *they are a burden to him, and he is weary to hear them*: Read the first of *Isa.* and there the Lord hath a controversie with them, not only about their sins, but about their service, their vain oblations, and abominable incense, their hatefull Festivals, and provoking Prayers, because there was nothing but seeming and formalitie, no spirit nor power in any of their services; And observe whether the Lord do not charge his valediction or last great forsaking of them upon that cause, that they would not receive Christ, nor entertain the Gospel, *Matt. 23. 37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not; and mark what follows; behold your house is left unto you desolate, v. 38.* That is, my house is designed to desolation, which was so much your glory; the Temple of the Lord, that you made such boast of shall be taken from you, yea, and the Lord of the Temple too, he will repudiate you, and give you a bill of divorce, and because you were no more faithfull in keeping the Oracles of
God

God, your Candlestick shall be removed, and you shall be left in darkness, and that Land of yours, which is the glory of all Lands, shall be like a desolated Desert, and a forsaken Wilderness; what is it that hath made such havock of late years in *Germany*, that hath destroyed so many Towns, and made such depopulations as our ears have heard of, was it not the Lords Covenant-quarrel? What was it that opened such bloody sluices in *England*, *Scotland*, and *Ireland*, and the Netherlands, without all peradventure this sin of Gospel-refusing hath stricken the deadlyest stroakes in all our Wars, and we may say to this sin, as once *Zippora* said to *Moses*, thou hast been a bloody sin to us, and if we shall go on to dishonour God, and slight his Gospel, and notwithstanding the loud out-cries of his Word and Sword, we shall nourish that viper in our bosoms, and shall foment those blasphemies and heresies that strike at the foundation, and shall help on those divisions that threaten to deprive us of *Verity* and *Purity*, as well as *Unity*; we may take up a lamentation when it is too late, and Sword, Pestilence and Famine may be sent upon that errand to bring our sins to our remembrance, which the Gospel in the mid't of peace, health and plenty could not fasten upon us.

us. It should be written with a pen of iron in every thankfull heart; what wonderfull deliverances the Lord hath wrought for us, especially those of the Spanish Invasion, and the Powder-plot, of which we may say in *Dauids* words, *if the Lord himself had not been on our side, may England now say, if the Lord himself had not been on our side when men rose up against us, they had swallowed us up quik, when they were so wrathfully displeased at us; but blessed be the Lord that hath not given us over as a prey unto their teeth; Our soul is escaped as a bird out of the snare of the Fowler, the snare is broken, & we are delivered;* And shall we after all this betray our native Land into the cruel hands of our religious adversaries, that would borrow all the politicks of *Julian*, or *Machiavill*, and make use of all the *Stratagems* and *strength* of the *Devils heads and horns* to deprive us of the Gospel? Surely we cannot take a likelier course to effect all this, than by going on to neglect this great Salvation, which if this Gospel-glutted Land shall persist in doing, notwithstanding the warnings of all Gods Watchmen, when the Sword of the Lord shall devour greedily your flesh, and his arrows shall make themselves drunk with your blood, when your sins have made this populous and plentiful Land a place of skulls, and a field of blood,

bloud, when the hornet of your conscience shall sting you like the pangs of death, and say unto you as *Nathan to David*, you are the men that have done this; you will then know that you are Traitors to the State, who have betrayed your Country into the Enemies hand. We read that the Cananites dwelled in garrisons walled up to Heaven, and yet their sinns delivered them up into the hands of spoilers; and though our fenced Cities had walls as high and thick as the walls of *Babylon*, yet the sin that is within would let in the enemy; Though our Armies were never so mighty and numerous; Our Counsellors and Statesmen the very Oracles of the time; Yet they are the faithfull Ministers and people that are *the Charets of Israel and horsemen of it*, And our greatest security under Heaven lies in such as teach, and live the Gospel, such as know, and do, and declare the will of God, and indeavour to keep a conscience voyd of offence towards God and man, and order their whole conversation as it becometh the Gospel of *Jesus Christ*.

4 Reason of the greatness of this sin is because it is a *Church-confounding sin*. There hath been a great crying down of Churches in our dayes by giddy sectaries, but this is a
short

short cut to destroy all, and to turne the Lords vineyard into a howling wilderness. All the secret underminings of schismes within, and the malignant batteries of persecutors without, can do but little hurt, so long as he is our keeper that *never slumbers nor sleepes*, and is able to make his Church bear up against the gates of Hell; but when by setting light by the Gospel, we do put God from us, & open a wide dore to our own overthrow, then the wild bore and beasts may make havock, the adversaries may fall on, and *cry downe with it, downe with it even to the ground*, and the Churches Enemies may say as *Dauids* enemies did of him. *God hath forsaken him, persecute and take him, for there is none to deliver him.* What it was that made the Lord God of *Israel* to forsake his tabernacle in *Shilo*, and utterly to forsake the *Jewes*, you hard in the last reason, for it was their setting light by *Christ* that did overthrow their State, and Church too: What was it that made *Babylon* the great to fall, and *Rome* to be unchurched, whose fame and faith made the world to ring, but because of *Christian* they became *Antichristian*, and from *Apostolicall* did turne retrograde and became *Antipostolicall*, and of a Church of the living God,

God, a pillar and ground of the truth, they became an *Hydra* of Heresy, and Synagogue of Satan. What removed the Candlesticks from the seven famous Churches of *Asia*, and fills their eares with the forgeries of *Mahomet*, where the sound of the Gospel was wont to ring, read the Prophecies that went of them, in the second and third Chapters of the *Revelation*, and you will find it was for turning their backs upon the Gospel, and entertaining falshood instead of truth. And what hath made the Lord to stand so often upon the threshold amongst us, as if he were ready to take his leave (though like a long suffering God, and he yet plaies foath to part) If we do but take these following causes among many into close consideration, we may easily informe our selves.

I How many in this *Goshen* and Land of light do stand in open opposition to the Gospel, and as it were bid defiance to God and Christ? How have sectaries swarmed of late, and such as openly oppose the truths of God, yea, the very fundamentalls? opening their black mouthes wide against God, and Christ, and the Spirit, and the Word, and Seales, and Sabbath, and Ministry, some denying the immortality of the Soul, and perswading
men

men that they are without Law, and that there is neither Heaven nor Hell. And besides these, how many dissolute, and profane Spirits abound in all places, even under searching and powerfull Ministries, that in words profess Christ, but in workes deny him.

2 How few do close with the Covenant of God so visibly that they may pass for beleivers in a large sence, and be conversed with as Saints upon a charitable account? I meane how few do walk exactly according to the Gospel-rule, that their conversation may be an ornament to the Gospel, and a Gospel becoming conversation, *their light shining before men, that others seeing their good works may be stirred up to glorify our Father which is in Heaven,* Though they will not be the Children of gross darkness, by tumbling and wallowing in notoriousness, yet they walke but as it were by moon-shine, and star-light, that it may be well doubted whether the day-starr from on high hath visited them, or whether their Sun be risen, to make them Children of the light, and of the day. They will not be perswaded *to shine like lights in the midst of a crooked and perverse generation,* nor so farr as visible Christianity requires, deny ungodliness and worldly lusts, and live holily, justly and soberly

soberly in this present word.

3 And among these professors at large, that are not so properly of, as in the Church, how many revolvers and backsliders do go out from us dayly, of such the Apostle saith, *They went out from us, because they were not of us, for if they had been of us, they would have continued with us.* 1 Iohn. 2. 19. Mistake me not. I do not go about to shake the certainly of the Saints perseverance, nor assure the falling away of any of the called according to Gods purpose, Because Christians *secundum dici*, such as have but a name to live, may loose their seeming: It will not there-upon follow that Christians *secundum esse*, true Israelites indeed can be pluckt out of Christs and the Fathers hand. There are *principia cognoscendi, and essendi*, Christianity affords us principles of knowing, and being, and though titular Christians may fall from their Principles of knowing, yet such as are really possesse of invisible Christianity cannot fall from their being Principles; *The gifts and calling of God being without repentance,* Rom. 11. 29. *And whom he loveth he loveth to the end,* Iohn. 13. 1. But the heart of man being deceitfull and wicked above all things, Jer. 17. 9. Men may think that they are stand-
ing,

ing, when it is no such thing, 1 Cor. 10. 12. And this evill heart of unbeleife will cause mento depart from the ever living God. Heb. 3. 12. Therefore I speake of revolters, and Apostles, some going out unto one sect, and some unto another; railing against the Church, and like bastard children calling their Mother whore, reproaching their Bretheren, with whom they formerly walked in the house of God as freinds, looking asquint upon them as unbaptized Heathens, and branding them to be limbs of Antichrist, and the Divil; vili-fying the Ordinances, as if they were meere arbitrary things, or might be used or refused at pleasure, forsaking the publick assemblies of Gods people, and preferring their own Con-venticles before them, which the Apostle makes the rod to that grand Apostacy, of despighting the Spirit of grace, and sinning the sin unto death, Heb. 10. 25. And reviling the Ministry, wherein they act the parts of such sick patients as are frantick, that abuse their Phisitian that comes in love to cure them. And as those devouring gulphs of *Schism* and *Heresy* do swallow thousands, so those other two of *world* and *selfe* do murder ten thousands. How many serve the Gospel as *Demas* did *Paul*, forsake the Gospel to embrace

Embrace the world, and the Gospel must give them leave to make provisions for the flesh, or else it is no Gospel for them. This is an argument that they did never love God and Christ with the prevailing degree of their love, nor preferre their interests above the interests of the world and flesh, this shews that the number of such is very few, *whose hearts are whole with God, and which behave themselves stedfastly in his Covenant*, and all this will appear to be but Gospel-refusing when we come to application.

To draw towards a conclusion of the Reasons, we need not wonder that it pulls down States, and unchurches Churches, for it was the great Sin that drowned the old world, and its the firebrand that shall set this on a flame. The old was drowned because *iniquity did abound, and the flames of lust did wax hot*; and the new shall be burned, because *iniquity shall abound, and the love of many shall wax cold*. The old was destroyed because Noah, a preachers of righteousness, could not worke upon them, and the new shall be destroyed, because Gods messengers cannot winne upon them. The words of the Gospel are plaine, *As it was in the dayes of Noah, so shall it be in the dayes when the Son of man shall come, for*

as in the dayes of Noah, they were eating, and drinking, and marrying, so in the last dayes the same sinns of gluttony, and drunkeness and lust shall abound. Mat. 24. 37, 38, 39. So that this is the condemnation all along of States and Churches, of Jews and Gentiles, of the old World and new, *that light is come into the World, and men love darknes more than light, because their deeds are evil*, Joh. 3. 19. In the 51. Psalme, where David laments his twin-sin of adultery, and bloud-guiltiness, its worth our notice that towards the close of it he puts up this petition; *O be favourable and gracious unto Sion, build up the walls of Jerusalem*, *Sion* signifying the Church, and *Jerusalem* the state of *Israel*, as some have noted, his meaning amounts to this, Lord do well unto Church and State, though I by my double sin have done enough to undo both, and all such as have been guilty of this sin of setting light by the Gospel, had need to turn from it with all speed, and to turn to God with the like petition; Lord be mercifull to the State and Church whereof we are members, for we have done enough to ruine both.

I. U S E

Shall be for *Information*, Is setting light by the Gospel so notorious a sin, Is it a setting light by *God* the greatest good? An undervaluing of the length and breadth, and height and depth of his love? Is it a setting light by *Christ* in all his offices of *King*, *Priest*, and *Prophet*? Is it a resisting of the *Spirit of God* that strives with man in the Ministry of the Gospel.

Is it	{	1. an <i>Accumulated</i>	{	<i>Sin?</i>
		2. an <i>Aggravated</i>		
		3. a <i>State-destroying</i>		
		4. a <i>Church-confounding</i>		

Then it behoves all such as live within the Call of the Gospel, and within reach of the beams of this Sun to make diligent enquiry what this sin is, and our use of Information shall be framed of purpose to give satisfaction to such an enquiry.

Besides, what may be gathered by intent, and meditational Readers from the handling of the Doctrine, concerning the nature of this sin; I shall further inform you in three particulars

Setting light by this great
culars wherein this sin of neglecting so great
Salvation doth mostly consist.

- 1. In taking *no care* about it.
- 2. In taking but *little care* conjunct with greater cares.
- 3. In *not making it our greatest care*.

1. In taking *no care about it*; To live as if to mind Salvation were no part of our business; we are sent into this World to make provision for another, and though we are not so straightly confin'd as to do nothing else, yet we are under a straight command to do nothing more; and thus much the Apostle teaches when he teaches us, *habere tanquam non habentes*, so to be possesse of the things of this World, as not to be possesse by them, *and to use the World, as though we used it not*. Now when instead of so doing we shall use the things of another World, as though we used them not, pray as if we prayed not, and hear as if we heard not, and take our swinge in the World, as if we were sent into it, as *Leviathan* into the Sea, to take our pastime therein, or to say to our souls with the rich glutton, *Soul, take thine ease, eat, drink, and be merry, thou hast Goods enough laid up for many years*, to mind low things, and neglect

neglect high things, to have an high esteem of low things, and a low esteem of high things, is grossely to neglect this great Salvation, and if we look about us in the places where we live, do not the greatest part live after that careless rate? as *Joash* said of *Baal*, let *Baal* care for himself, *Judges*, 6. 31. when his Altar was pulled down by his Son *Gideon*, so too many are ready to say in works, though not in words, let God take care for himself, and for his own service: If his name be dishonoured, his Son and Spirit abused, his Day prophaned, his Embassadors vilified, his Ordinances and Worship slighted and disgraced, it may be said of very many that would take it ill, not to be counted Christians, as it was of *Gallio*, when the Apostles were under sufferings, that *Gallio* cared for none of those things, *Acts*, 18. 17. so that men may but have their wealth, and pleasure, and honour, let *Zion* sink or swim, let it fare how it will with the Church and Religion, that is none of their care.

And this carelesnesse is the more aggravated, because things of far less concernment are seriously minded by them.

1. Their *bodies* shall be cared for, if in health they will pamper them, though they suffer under never so much leanness of soul, they will

provide largely for the flesh, though their spirits starve, they will give themselves to chambering and wantonness, & ryoting and drunkenness, though to the loss of Christ and everlasting happiness: And if their bodies be sick, and their lives in danger, no care, no cost, no pains shall then be spared, then with the woman in the Gospel that had the bloody issue, they will spend all their substance upon Physicians, and like Pharaoh in his streights, they will desire the prayers of their Ministers, whom in health and prosperity they scorned, as the very scumme and off scouring of the World.

2. Their *Estates* shall be cared for, *as riches increase, they set their hearts upon them*, and as if nothing else deserved any part of their care, they will *rise early, and go late to bed*, and fare hard, and all to grow rich, *to joyn house to house, and lay field to field*, till they dwell alone, their barns shall be pulled down, and bigger built, and all their care is for the *Mammon of iniquity*; and indeed nothing shoulders out the love of God more than this immoderate and inordinate love of the World, as the Apostle observes, *whosoever loves the World (pre-willingly) the love of the Father is not in him*, 1. Joh. 2. 15. *And these cares of the World, and deceitfulness of riches are said to choak the*
World

World, and make it utterly unfruitfull. This worldly gain is the souls loss, not only loss to the soul, but loss of the soul, and what will it profit a man though he should gain the World, if he lose his own soul, Matt. 16. 26. Those that be rich do fall into a snare, and into many noysom lusts, which drown the soul in perdition, 1. Tim. 6. 9. Which caused the Apostle to beseech Believers, as Strangers and Pilgrims to abstain from fleshly lusts, which war against the soul, 1. Pet. 2. 11.

3. Their names and reputations shall be cared for; every punctilio of a Title, and every complemental Ceremony appurtenant to greatnesse and honour, shall be narrowly observed, yea, our ambitious *Nimrods* will make use of any ladder of the devils rearing to climb to the top of earthly greatnesse, and so they may but be mounted to the pinnacle of preferment, they care not though they be carried thither upon the devils back, and though they be afterwards tempted by him to throw down themselves headlong, and break their necks. They will build *Babels* to purchase an aerial name, though the Foundation be laid in Gods displeasure, and the end prove confusion. How do men set their names upon their Sons, and upon their Estates, calling their children an

their lands after their own names, which is but to write their names in the sand, which the next generation like the next tide doth clean put out. How much better were it for them to pass the pangs of the new birth, to the obtaining of the new name, and to be made the sons and daughters of the Lord God Almighty, to be engrafted into Christ, and made new creatures, but this is none of their care, to become fools that they may be wise, is altogether a Paradox to them, and such counsel as that, they count the foolishness of preaching; The Doctrine of self-denial, to deny *Wits*, *Wills* and *Worth*, though it be the first lesson of Christianity, will not down with them, and therefore upon necessity they must live and die fools, (what ever their other names be, thats their surname) who will not be perswaded to advance so far as the beginning of wisdom.

In a word, *Pleasures*, *Profits*, *Honours*, which are the Worlds Trinity, and *self-seeking*, or *flesh pleasing*, which are the same in Unity : These are the great *Diana's* which the multitude do adore, and cry up, and these they will have though they have Hell with them, and this great Salvation, and the eternal weight of Glory ballanced with these, are in the estimation

mation of these men lighter than vanity it self, and these are notorious neglecters of this Salvation.

2. The neglect of this great Salvation is express'd by taking but *a little care conjunct with greater cares*. Many, because it is too too grosse and abominable, and the very badge of Reprobates to give up themselves wholly to the World, Flesh and Devil, and to serve sin in the lust of it, they will divide themselves betwixt God and the World, God and the Flesh, God and the Devil; They will give God and Christ their names and tongues; but the World, Flesh and Devil shall have their hands and hearts, they will pretend to serve God, but keep their sins; But the word is plain that *we cannot serve two Masters, ther's no serving God and Mammon: O cleanse your hands ye sinners, and purge your hearts ye double minded*, if God must have the whole heart, and strength, the whole body, soul and spirit, what remains then for other Lords? O you self-seeking, and Salvation-refusing souls; *why do ye halt thus betwixt two opinions? If God be God, serve him*, if you can find out a better Master, serve him; but know assuredly, when God shall send you for succour at a dying hour, *to the Gods that ye have chosen*, and to the

the Idols that you have set up in your hearts, you will be forced to say of them as *Job* of his false friends, *miserable comforters ye are all.*

Though the Scripture is most expresse that we must dedicate all our Talents of time, and gifts, and parts, and interests, and callings to the advantage of our great Lord, to the serving of our generation, to the benefit of other souls, and to the furtherance of our own accompt, yet how ordinary a thing is it for men and women to be of *Agrippa's* temper, almost Christians, of a *Laodicean* frame of spirit, lukewarm, and betwixt hot and cold: They will sometimes read, and perhaps pray in their families, and come to the Assembly on the Sabbath, if their lusts will give them leave, and much of the easiest and cheapest part of Religion they will practice, and be willing to adventure as far as a name to live, and a form of godliness will bear them out, but still with *Herod* they will set themselves a stint, hitherto they will go, and no further, ere his right eye should out by parting with his *Herodias*, his reprovers head should off, and ere these will cut off their right hands, by forsaking their evil practises, and their right feet by forgoing their evil company, and saying, away
ye

ye wicked, I will keep the Commandements of my God, they will do as the rich young man did when he heard that command, forsake all and follow me, he thought it a hard saying, and forlook his Counsellor, though it were a Saviour: Many will be perswaded to do as much as the Jewes did *1/4y. 2.* Offer sacrifice, burne incence, and observe dayes, and like hasty messengers run away with half their errand, leaving all of substance and power behind them; but for close and costly services these are hard and irksome, God must have them excused for such, and for the suffering part of Christianity, they are near strangers to that, yea, and very enemies to the crosse of Christ: These are they that in praying, pray not, and in hearing, hear not, and use the things that tend to Salvation, as though they used them not.

3. They may passe for neglecters of this great Salvation, *that do not make it their greatest care.* God is the highest good, and not to love him with the highest love, is interpretatively to hate him; Mistake me not, I do not mean it absolutely that we must love God in the highest degree here, while we are in our imperfect militant condition, to know but in part, to be sanctified
but

but in part, and to love but in part. We may love sincerely on earth, but we shall not love perfectly till we come to Heaven, where *perfect love shall cast out all fear*, but my meaning is, that in a comparative sense we should love him best, and most, more than the creature, or our selves, more than the interests of the world or flesh, for whosoever loveth the World, or any thing in the World more than God, is not worthy of him, and whosoever loves not God and Christ more than any thing, than all things in the World, loves them not in sincerity; Those that are lovers of pleasures more than lovers of God, lovers of *Mammon* more than lovers of God, they are not better than haters of God. Salvation by Christ is the greatest happiness, and therefore our greatest care and pains should be spent upon it: It's the *unum necessarium*, the only thing necessary, and therefore ought to be the *unicum maximum*, that should carry away the flowre and cream of our affections and indeavours. It's common with the vulgar to judge of the things of the third Heaven, as they do by the things of the second, the Moon and the Stars; they think the Moon to be biggest, because it is nearest, and seems so; when stars of a greater magnitude are thought little, because they are farther

farther off; So we are ready to look upon the perishing vanities of this transitory World, as great matters, because they are at hand, and near us, and the joyes of Heaven, and felicities above to be but small and inconsiderable, because they are far above, and out of our sight.

But you have heard before, that the Scripture bids us *strive to enter in at the streight Gate, and to give all diligence to make all sure, and to offer violence to the Kingdome of Heaven*, and tells us that *the righteous are scarcely saved*, and with greatest difficulty, and therefore not to lay out our selves, our whole selves, and that to our uttermost possibility, is to be neglecters of this great Salvation. Now the good Lord be mercifull to us, and help us, and give us seeing eyes, hearing eares, and understanding hearts, to hear, and feele and consider this, for if this be to neglect this great Salvation, not to make it our highest care, not to bestow the most serious thoughts of our minds, the most ardent desires of our hearts, and the most effectuall indeavours of our lives upon it, what will become (not of loose and carnall libertines) but of the greatest part of those that take themselves, and are taken by others to be good Christians.

2 USE

Shall be of *Direction* for the use and benefit of such as being confounded with the greatness of the sin of setting light by this Salvation, and being pricked in their hearts, and covered with confusion, shalbe ready to cry out, *Men and Brethren, what shall we do?* I shall prescribe them a remedy in foure branches of direction.

In regard Gospell-Salvation is great salvation, and our setting light by it is great sin; Therefore that this sin may not be our ruine,

There must be	{	1. Great thoughts of heart,	{	about it.
		2. Great searchings of heart		
		3. Great humblings of heart		
		4. Great changes of heart		

These have such necessary dependance one upon another, that they are preparative one to another

1. Great

1. Great thoughts are antecedent to great searchings.
2. Great searchings are preparative to great humblings.
3. Great humblings to great changings.

1 There must be *great thoughts of heart* about this great sin. When *Reuben* was separated from the other Tribes of *Israel*, the text saith *for the divisions of Reuben there were great thoughts of heart*; but when men and women shall be separated from God by their iniquities, yea, by such a partition wall as this of Gospel-refusing, these divisions should beget great thoughts of heart in such whose consciences cry guilty. Thoughts are the seeds of action, as evil actions proceed from evill thoughts, so good actions from gracious thoughts, The Scripture saith *out of the heart proceed first evill thoughts, and then murders and a black traine of actuall abominations.* Mat. 15. 19. *And an evill man out of the evill treasure of his heart bringeth forth evill things.* Mat. 12. 35. As vaine and lustfull thoughts do bring forth sin, so serious, and sad thoughts of sin do bring forth repentance; *Hezekia's* thoughts troubled him by day, *David's* by night, *Job's* day and night, so

so should a true penitent? *My sin is ever in my sight*, saith holy David. The playster of *Conviction* should stick close till it draw forth *Compunction*, and that of *Compunction* till it bring forth *humiliation*, and that till it bring forth *Faith*, and saving *Conversion*. David saith, *I considered my wayes, and turned my feet unto thy Testimonies*. In which words David makes a turne, but first he makes a stop, his thoughts did drive him to a stand. I considered my wayes (*i. e.*) I studied them, I turned them upside downe; Its good thus to prevent God, he hath threatned to *turne the wayes of the ungodly upside downe*, its safest that we turne our own ungodly wayes upside downe, for the promise is, *If we judge our selves we should not be judged*. As all sin proceeds from ignorance and inconsiderateness, so all grace begins in knowledge, and consideration. The progress of saving and conversion is laid before us in these severall degrees.

- 1. Consideration.
- 2. Deliberation.
- 3. Resignation.

Resignation is the uppermost step, when the Soul comes up to this point of a Covenant-delivery of it selfe to God, and Jesus Christ,

Christ, and this begins in consideration, that is taking up of our most serious thoughts about it: for consideration is the eye of the Soul that looks inward, or the reflecting of the Soul upon it selfe, which is done by this duty of thinking or thoughtfullnesse.

2. There must be *great searchings of hearts*, Lament. 3. 40. *Let us search and try our wayes, and turne unto the Lord*, said the Church in distress, in order to the getting out of her deepes. *Commune with your own hearts*, saith holy David, *on your bed and be still*. Psal. 4. 4. That is, when you are retired, and solitary, and have sequestred your selves from other thoughts, and imployments, then take your hearts to task, ask them questions, and receive their answers, and hold them to it, keep them from starting aside, or running away, till you have your desired satisfaction. *The heart of man is deceitfull and wicked above all things*, It hath many turnings and windings, and lurking holes in it, many back-dores, and evading places; Observe how David did take his heart to task, to make it a heart after Gods own heart, and acted what before he gave in precept, Psal. 77. 2, 3, 4, 5, 6. *In the day of my trouble I sought the Lord, my sore ran in the night, and ceased not, my Soul refused*

refused comfort, I remembered God, and was troubled, I complained, and my spirit was overwhelmed. Thou holdest mine eyes waking, I am so troubled that I cannot speake. Sad thoughts did so throng in upon him, that he could not speak for thinking, he was overprest in his spirit, and what course did he then take, see verse 6. *I commune with mine own heart, and my spirit made diligent search.* As officers would search for hidden malefactors in every corner of an house where they are suspected to be so must we search every corner of our deceitfull hearts to find out those evill ones, our selves, *a me ipso libera me, domine*, that body of sin and death, that lies lurking secretly within us, and as we would search dark vaults with lights, so must we take Gods word to be a lanthorne, that heart-discovering word, to which *all things are naked and manifest*, which is powerfull and mighty in operation, and will pierce to the dividing asunder of the Soul and Spirit, and joynts and marrow &c. The cheife Quæres that we should put to our selves should be these.

1. Do we take no care about Salvation ?
2. Do we take but little care about it?
3. Do we not make it our greatest care?

Our

Our hearts should be fixed on such considerations and searchings, till they are fired with them, and we should have no rest in our Soules, if our hearts condemne us, till we have gone to God, and vented our selves in a free and ingenuous confession of all our sins, especially that sin, with dejection of Spirit, and humblings of heart, which is the next thing.

3. There must be *great humblings of heart*. This sin should be for so great a lamentation, that we should call downe the Spirit of grace and mourning to assist us that our mourning may be deep, and durable, Notorious sinns must have notable repentance: aggravated wickedness must have suitable sorrow, where iniquity abounds, humiliation must abound too, if we expect grace shall super-abound. *Manasses* having sinned greatly, was said to *humble himself greatly before the God of his Fathers*; 2. Chron. 33. 12, 13. and having sinned, and sinned, by adding sin unto sin; *He prayed, and prayed*, he was instant, and constant in his supplication for pardon. We may not flatter our selves with the deceived multitude, and think that a few good purpotes towards the last, or a crying God mercy upon our death beds will do the work. The word indeed saith, that the

poor Publican, that said but *Lord be merciful to me a sinner*, went home rather justified than the proud Pharise, that stood on tip-toe in his own justification; but observe the appurtenances to that prayer of the Publicans, and you will find them to be such as do accompany deep humiliation.

- 1. He stood afar off, *Ecce timor.*
- 2. He would not lift up his eyes to Heaven, *Ecce pudor.*
- 3. He smote his breast, *Ecce dolor.*

That prayer of his was accompanied with,

- 1. Great fear, in standing afar off.
- 2. Great shame, in not lifting up his eyes.
- 3. Great sorrow, in smiting his breast.

When souls tremble at Gods word, to such will God look, even to such, Isa. 66. 2. when they take sin and shame to themselves, and accept of the punishment of their iniquity, and judge and condemn themselves, God hath no more to say, 1. Cor. 11. 31.

When the sinner is grieved because God and his Spirit are grieved, God doth as it were sympathize

sympathize with them, and grieve for them, he's sorry for our afflictions, and repents him of the evil, Joel, 2. 13. and his soul was grieved for the misery of Israel, Judges, 10. 16. and I will repent of the evil that I thought to do unto them, Jer. 18. 8. I know the Scripture opens a wide door of hope to faithful prayers in times of greatest distress, in that gracious promise, *whosoever shall call on the name of the Lord shall be saved*, Rom. 10. 13. but its physick that is administred with this corrective, in the very next words. *But how shall they call on him in whom they have not believed?* The prayer of faith will not only recover health in sickness, but life in death, but it is not every call, nor loud cry that is a prayer; not every one that can say Lord, Lord can pray, and God told the Israelites that *they did not pray unto him when they howled upon their beds*. Hos. 7. 14. Ther's a vast difference betwixt saying a prayer, & praying a prayer; the words of prayer are but the carcase of the duty, the longing desires of the soul after God and his mercies, after gifts, and giver are the soul of it, and that only that makes the prayer effective.

Therefore I say that such sinners as Gospel-refusers may find mercy, there must be deepest humiliations, suitable repentance, and most

tervent prayers. Old weather-beaten sinners
that have long settled on their lees, and have
been frozen in their dregs, and have lain
soaking in their lusts, that have long frustra-
ted meanes, fair, and foul, and all that have
been spent in vaine upon them, such *Black-
mores* will not be washed white with a little
nitre, nor such *Leopards* purged from their
spots with a finger. No, if after long hum-
bling, and praying, and fasting, and waiting,
they may have a glimpse of Gods pleased coun-
tenance at last, they have cause to wonder at
such mercy, if at their latter end they may
have their pardon sealed, though their grey
hairs are brought downe with sorrow to the
grave, yet they have reason more than enough
to die admiring the Lords mercy. But here
I must enter a caveat against a mistake, let
all thought of meriting be banisht from our
severest, and most mortifying humiliations.
Though we should macerate our selves with
fasting into very *Skelitons*, and be like so ma-
ny pale corpses, or wandring shadows,
though we could sigh our selves into very
aire, and dissolve into very teares, *our heads
being fountaines and our eyes rivers*: Yet
when all were done we must cry out *unpro-
fitable*, and we must fly from our best per-
formances

formances to the Lords mercy, and to Christs merit for succour and Salvation.

4 There must be *great changes of heart*, from stone to flesh is a great change, and when God pours out his cleane water of sanctification, he *takes away the heart of stone, and gives the heart of flesh*, Ezek. 36. 26. From worse than nothing to the new creature, is a greater change, and this is wrought in regeneration. *From darkness to light is a change* most remarkable, and this saving conversion brings to pass, *Acts. 26. 18.* For a Man to hate his flesh, his unregenerate part, his lust, and body of death, which in the time of his vanity he loved so deerly, and was as loath to part with the members of it, *right eye, foot, or hand*, this is a great change, and such a change is wrought in selfe-deniall.

It was a great change that was wrought on *Saul* upon a sudden, when from persecuting he fell to praying, and preaching, this well deserved an *ecce* as a note of admiration, *behold he prays*, *Acts. 9. 11.* For one that was so mad upon taking away the lives of others for professing Christ, to be more ready to lay downe his own upon the same account, was so notable a change, that all that hear of

it may say *this is the Lords doing, and it is marvellous in our eyes.* The grace of God which brings Salvation brings such changes, and where great changes of heart are wrought, there great changes of life will accompany them, Gospel-siring, and neglecting will be turned into Gospel-prizing, and advancing, those that made no reckoning of Gods Law before, will after this change say with *David, I love thy commandments above gold, and the Law of thy mouth is dearer unto me than thousands of gold and silver,* and they that thus prize it in their hearts, will praise it in their lives, knowing that the true sayings of God are *verba vivenda non legenda,* and they ought to live Gospel as well as know it: *David* approves himselfe to God in the sincerity of his own heart in saying, *Lord, what love have I unto thy Law, all the day long is my study in it,* and desires God to sift, and try, and prove, and search him over and over, that there may be no leaven of hypocrisy left behind, *Psal. 139. 23, 24.* And he makes it the Character of a blessed man that he *exerciseth himselfe in Gods Law day and night,* *Psal. 1. 2.* We should make it our meat and drinke, our food, and Phisick, and recreation. And for an answerable conversation the Apostles

postles exhortation is exceeding pregnant, wherein he gives them one precept that may include *totum hominis*, the whole duty of man, Phil. 1. 27. *Only let your conversation be as it becometh the Gospel of Jesus Christ.* As Solomon saith *Fear God and keep his Law, for this is the whole duty of man*, Eccles. 12. 13. So the Apostle there, love Christ, and love his Gospel, for this is the whole duty of Christians.

3 USE

Shall lay before you and leave with you, two breife encouraging *considerations*, by way of *consolation*, for those that have formerly been such, but now have resolved to breake off that, and all other sins by unfained repentance.

I Let such consider it is not every Sermon that is slighted, or every tender of mercy, and offer of Jesus Christ that is made to the Soul, and set light by that is the great damning, and unpardonable sin of Gospel-refusing, though these are too bad, and exceeding heinous, and being objectively against the Gospel, are much to be bewailed, but its the finall refusing of mercy, and slighting of Jesus Christ

Christ to the death, that is most properly, and in strict sense the great sin of Gospel-refusing, and such as live and die in that sin, do render themselves by so doing incapable of pardon, and cast themselves unavoidably upon everlasting damnation, Gods word saith as much, either expressly, or by direct consequence in a thousand places, every Minister that you hear tells you so, or else he tells you not the truth, every Chapter that you read gives you some hint or other of it, many a time have your bretheren and Christian freinds told you that except you close which God, and lay hold upon Christ, you cannot be saved, if they have dealt faithfully with your Soules, yea many a time have your own consciences (if they are not blind, and dumbe, and seared) told you so, and is it not the extremity of madness to venter your Salvation upon such termes, that either the Scriptures must be false and God a Liar, or you cannot be saved? If you live and die in this sin, you must as sure be damned as the Divil himselfe, as sure as the Heaven is over your heads, and the earth under your feet, Hell will be your portion, and everlasting damnation will be the wages of refusing Gospel-Salvation.

But

But if you may yet be prevailed with before your breath be stopt, and the pitt shut her mouth upon you, to embrace Christ whom you have long slighted, and accept of that mercy which you have unworthily refused, and receive the Gospel which you have neglected, there is yet *hope in Israel concerning this*: O for the Lords sake, and for your Soules sake, stand out no longer, refuse not mercy that may yet be had, be not accessory to your own everlasting undoing, do not tire a long suffering God out of patience, and provoke him *that sweares he takes no delight in the death of a sinner, to sweare in his wrath that you shall never enter into his rest*. Do not make him your judge who is willing to be your advocate, nor turne the Lamb of God into a Lion Rampant. O grieve not the Spirit, which would be your comforter, and remember who said, when he was waiting upon a rebellious people, *My spirit shall not alway strive with flesh*, O send not back Christs Embassadors to their master to tell him with teares that you will *not believe their report*, and put them not upon that diabolically employment to be your accusers to God, and swift witnesses against you at the barr of Christ; make not the word to be *the savour of death*,
which

which was ordained to be *the savour of life* to the heires of Salvation. Let not the Sermons, that you have heard, and the bookes that you have, or might have read, and this that you are now reading rise up in judgement against you: what should I say more, the Lord knows how willing I am to say all that I can possibly invent that may win upon you, and all that he shall put into my mouth, if he will open your eares and hearts to counsel, who *opens and none can shutt*, this may be enough to prevaile with you that hath been already spoken; but if he will shutt, or will not open, though I could speak with the tongues of men and Angells, I should be but as a Sounding brass or a tinkling Cymball. Consider this and the Lord give you understanding in all things.

2 Let such consider lastly that there is mercy enough revealed in the Gospel even to pardon all such Gospel-refusing as it not finall: The Gospel excludes but one sin from pardon, and that is because such a sinner cannot be renewed by repentance. If the sinner against the holy Ghost could be penitent, the sin against the holy Ghost might be pardoned, for it is not therefore unpardonable because its greater than the mercy of the Father, or
merit

merit of the Son, but because the sinner hath done despite to the holy Ghost, and rendered himselfe incapable of the help of the spirit of grace: I have already taught you that Gospel mercy is a present, and precious remedy against Law-transgressions; but this is a step farther to consider that its also a soveraigne remedy against Gospel-refusing, which is not finall, and they may be Gospel-receivers who have been of long season Gospel-refusers. The blood of Christ was so savingly soveraigne, that it healed those that wounded him, and gave life to some of those murderers that put him to death, as is evident from that plain Scripture Acts. 2. 36, 37, 38. *Peter told them God had made that Jesus whom they crucified both Lord and Christ.* There we see they were such as had a hand in crucifying Christ, The next verse shews that they were penitent, and pricked at the heart for that sin, and begging directions of the Apostles what they might do to be saved, they were directed to repent and encouraged with the hopes of the promise, and v. 41. *They gladly received the word, and there were added to the Church three thousand Soules, who continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and prayer.* And as the merit of
Christ

Christ extended to his very persecutors so the mercy of the Gospel extends to the refusers of the Gospel. That Son, that said he would not go into the vineyard and went, was better accepted with the Father, than he that said I go Sr. and went not. So those that have long stood at a distance from God upon their unfained repentance will be better accepted than such as are forward in profession and shew, but have nothing of the power, and beauty, and reality of Godliness, and Christianity in them. O what greater encouragement can Rebels have to lay down armes and submit to mercy, than a probability, nay a conditionall certainty of their Princes pardon: *We have heard that the Kings of Israel are mercifull* said the servants of *Benhadad*, and therefore got ropes about their necks in token of submission, and humbled themselves, and found mercy according to their expectation, you have heard againe and againe that the God of *Israel*, the King of Kings is mercifull, but how mercifull none can tell you, *he is able to do more exceeding abundantly than we are able to ask or think*, let us lie in the dust, and shame our selves before him, and turne from our evill wayes, and turne unto the Lord, and as sure as he is a God of truth

truth we shall find him to be a God of mercy : but if notwithstanding all these allurements we shall persist in our sin of setting light by the Gospel, our blood will be upon our own heads, and we shall be left to perish without remedy. I shall shut up all with that obtestation of the Apostle to the *Romans* Chap. 12. 1, 2. Which is my intreaty to you, *I beseech you brethren by the mercies of God, that ye present your selves a living sacrifice, holy, and acceptable unto God, which is your reasonable service, &c.*

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THE THIRD DOCTRINE,

*The neglect of Great Salvation brings
Great Damnation.*

DAmnation is so dreadfull a doome,
that the very report of it is like a
thunderclap to cause a heart-quake
in the hearers and speakers of it;
If Ministers must preach upon
paine of Damnation, and people must hear
and attend upon pain of Damnation, the be-
lieving entertainment of this truth one would
think should be powerfull to work miracles,
even to make the dumbe to speake, and the
deafe to hear; its better to hear the roring of
the Lion, than to come into his paw, and its
better to hear of the dreadfullness of Dam-
nation, than to come under the sentence. Its
joyous to hear of Heaven, but its the fullness
of joy to be invited to it, with a *come ye bl. ssed*
children of my Father, receive the Kingdom
M *prepared*

prepared for you. So its dreadfull to hear of Hell, but its the most terrible of terribles to be sentenred to it, with *go yee cursed into everlasting fire prepared for the Diuel and his Angels*. You have heard of the amiableness of Salvation to invite you, hearken unto the dreadfullness of Damnation to affright you, that either you may be drawn, or driven to mind the things that belong unto your peace: the rule that we proposed was *ingentia beneficia*, *ingentia flagitia*, great mercies abused do aggravate sin, and make it *sinfull with a witness*, And now the remainder of it is *ingentia flagitia*, *ingentia supplicia*, those haynous sinns do pull down punishment with a vengeance, that sin with a hard heart doth call and cry for judgement with a high hand, Now though this be not expressed *totidem verbis* in expresse words in the Text, yet that which doth tantamount is implied in the question, *How shall we escape?* which is as much as to say, ther's no possibility of escaping. And what is it that we cannot escape? why, a just recompence of reward for our transgression, and disobedience; if we look back to the verse before the Text, yea, a severer judgement more fiery indignation, and a sorer punishment than the transgressors of Moses Law, if we look forward

forward to Ch. 10. 27, 28, 29. And what the spirit of God speaks short here, is spoken out, and at large to the Scribes and Pharises, hypocrites, that slew the Prophets that were sent unto them, and refused servants, and Son too, that came to require fruit of the vineyard, Mat. 23. 33. *Ye Serpents, ye generation of vipers, how can ye escape the Damnation of Hell?* And observe that Mat. 25. 41. Its called *the Devils damnation*, depart ye cursed into everlasting fire prepared for the Devil and his Angels. The harmonious discord that dwells in the antithesis which opposes this great damnation to that great Salvation is very elegant and observable.

The Salvation refused is called *the Salvation of God*, all the ends of the earth have seen the Salvation of our God.

The Damnation incurred by such a refusall is called *the damnation of the Devil*.

{ The Salvation slighted is the Salvation of Heaven.

{ The Damnation deserved is the Damnation of Hell.

I observed in the handling of the first that the mercy of Salvation is much magnified,

and made marvelous by three degrees. And now we are to observe that the justice of damnation is made glorious by the same degrees, for these two contraries have the same dimensions, the most righteous God that gives the one, and inflicts the other, being as infinite in justice, as in mercy. Observe then in order to such an illustration of it,

1. That it is *positively great* Damnation.
2. That it is *comparatively greater* than other.
3. That it is *superlatively the greatest* of all.

1. That it is *Great Damnation* you may easily conclude from what is already spoken, that it is the damnation of Hell, and the Devils Damnation, and the very word gives such an astonishing sound to such as can apprehend both name and thing, that to discover it to be great, it will need no more than the naming; but since we have to do with such as are brutified, and must *fight with beasts after the manner of men*, since our work lies much with dead men, such as are *dead in trespasses and sins*, and though they bear the names of men and women, that are

reasonable

reasonable creatures, yet they are further from knowledge *than the Ox and the Ass*, *Isay. 1. 3.* And as senseless and stupid as stocks and stones, as the inanimate globes of *Heaven and Earth*, *Isay. 1. 2.*

We must therefore use all possible means (and all little enough) to awaken them to things of highest Consequence, and everlasting Concernment, and such are the things that we have in hand. Matters of Salvation and Damnation, matters of life and death for ever and ever.

Study with me but this one point, that the Damnation that we are speaking of, and about to aggravate is not Damnation barely for the breach of Gods Law, but for refusing the mercy of the Gospel, that was offered to make up that breach, its Damnation for the refusal of Salvation, of which refusers we may use the Apostles words, *Rom. 3. 8. Whose Damnation is just.* There can be no greater justice than this, when life and death are set before men, and they will choose death, that they should have it, when Salvation and Damnation are both held out in the promise and threatening, that the refusers of Salvation should fall into damnation, observe *Ioh. 3. 16. God so loved the world that he gave*

his only begotten Son, that whosoever believeth in him might not perish but have everlasting life, and in the next verse, God sent not his Son into the world to condemn the world, but that the world through him might be saved: In both verses is declared both positively, and negatively for what end Christ came into the world. 1 He came to save sinners, 2 He came to save, and not to damne. But as God by his creating power brought light out of darkness; so men by their destroying sin bring darkness out of light, and like the Spiders do gather poyson from the sweetest flowers, and most whollome hearbs; They do wilfully aggravate their condemnation by the gracious offers of Salvation, and treasure up for themselves severest wrath from sweetest mercy. And this is that that brings this great damnation, as you may see there in the very next verse but one, ver. 19. *This is the condemnation, that light is come into the world, and men love darkness more than light, that mercy is offered and wrath is chosen, that Salvation is tendered, and Damnation is taken, men deal so Jewishly with Christ, that they prefer Barrabbas a murderer before him, and this is rightly called* καὶ ἐροῦν *The Damnation.*

2. It is comparatively greater than other con-

condemnations, we proved Gospel-Salvation to be greater than other Salvations. And the sin of Gospel-refusing to be greater than other sins. And now are to shew that this damnation is greater than other condemnations.

1. Greater than condemnation by mans law, sentences in Courts of humane Judicature, reach

- But {
1. Either to the estate as fining, or confiscation,
 2. Or to the body, as imprisonment and scourging,
 3. Or to the name, as stigmatizing, or burning in the hand or forehead,
 4. Or if capitall to the life as hanging, beheading, &c.
 5. Or in case of treason to the family and posterity.

But this transcends all those condemnations, as we may gather from *Luke 12. 4, 5.* which were the words of our Saviour to his Disciples, *I say unto you my freinds, be not afraid of them that kill the body, and after that have no more that they can do, but I will forewarn you whom you shall fear, fear him which after he hath killed, hath power to cast into hell, yea, I say unto you, fear him.* Provoking sinners are said to treasure

ap wrath against the day of wrath. Rom. 2. 5.
 Though they catch many a rap here, that's nothing in comparison of what's behind : This is the day of grace, wherein God exerciseth patience and long-suffering towards them, but if the goodness of God do not bring them to repentance, there's another day a coming, where they must give another manner of reckoning, a fearfull, and terrible day, a day all of Wrath : Then righteous Judgement will be impartially dispensed without respect of persons : here below in mens judicatories it falls out oftentimes as with fish in a net, great ones are caught, when little ones creep through ; and sometimes again as with flies in the Spiders web, the little ones are held , when the great ones break through, but that day will surprize High and Low, Rich and Poor , one with another , *We must all appear before the Judgement Seat of Christ,* 2 Cor. 5. 10 *and every one must give an account of himself to God,* Rom. 14. 12. If any are left out of these expressions, *all and every one*, they may expect to escape judgement, else not. Here sometimes *the rod of the wicked falls to the lot of the righteous* , and Gods servants are condemned as evil doers, when the *Benjamins* mess, and double portion is given to the wicked, but then *the just Judge of all the World*
will

will do all men right, and distribute righteous judgement in giving to every one according to his works. Rom. 2. 6, 7, 8, 9, 10. Rendering eternal vengeance to the ignorant and disobedient, and wilbe made glorious in them that believe. 2 Thes. 1. 7, 8, 9, 10.

2. Greater also than condemnation by Gods Law, as appears from the verse before my text and Ch. 10. 27, 28, 29, 30, 31. To such as wilfully refuse this Gospel-Salvation, There remains no Sacrifice for sins, but a certain fearful looking for of judgement, and fiery indignation, which shall devour the adversaries: He that despised Moses law (i. e.) Gods law given by the Mediatourship of Moses, died without mercy; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of Grace. For we know him that hath said, vengeance belongeth unto me, I will recompense saith the Lord, and again the Lord will judge his people. It is a fearfull thing to fall into the hands of the living God. So far the Apostle in that Scripture, which thunder-claps, though by the concurrent Judgement of expositours, they are levelled at sinners against the Holy Ghost, those

those that are guilty of that sin unto death, yet many of the iniquities of that sin are (though in a lower measure) to be charged upon the neglecter of this great Salvation.

3. It is superlatively *the greatest* of all condemnations, two places of Scripture I shall quote and improve, that are of this tendency, and then shall pass to the further confirmation of it by strength of reason.

The first is *1 Thes. 2. 16.* Where the Apostle notes that the *Jews*, that killed the Lord Jesus and their own Prophets, and persecuted the Apostles, and envied the Gentiles, that in a word, with the unjust Judge did neither fear God, nor reverence Man, did thus *Fill up the measure of their sins, till wrath came upon them to the uttermost*, (i. e.) they sinned to the uttermost till they were *plagued to the uttermost*. compare with this place that *Heb. 7. 25.* which words are spoken of Jesus Christ, the great high Priest of his Church, the plentiful Redeemer and mighty Saviour, *He is able to save to the uttermost all them that do come unto God by him, seeing he ever liveth to make intercession for them*: what can be more equall than this that they that refuse mercy to the uttermost, should have wrath to the uttermost, that they which set light by that Salvation to the uttermost

most, should indure the uttermost of Damnation.

The other place of Scripture that speaks to this point, and serves to set out the superlative greatness of this Damnation is *Matth. 3. 7.* They are the words of *John Baptist* to the Pharisees and Saduces, that came to his Baptism, *O Generation of vipers who hath warned you to flee from the wrath to come.* Where note that this dreadfull Damnation is called *Wrath to come*, and therefore because the main of it is reserved for the life to come; true it is that some notorious Malefactours have an entrance into Hell opened unto them while they are upon earth, and are hang'd up in Gibbets for the astonishment of others, that are so pursued by the hornets of their consciences stinging them with the pangs of the second death, that with *Cain* and *Judas* they are driven by the Devil through hell internal into an hell eternal; but the dreadfulnes of perfected Damnation, which the *Devil* believes and trembles to believe, is reserved for an endless life, in that which we call the World to come, *David* saith *Great plagues remain for the ungodly: though upon the ungodly, God raines snares, fire, and brimston, storm and tempest, and discharges whole Vollics of Wonderful plagues upon the children*

children of disobedience, *Dent. 28. 59.* yet there is a reserve of more and greater, and the biggest and worst are still behind. As the Saints have usually the worst in *possession*, and best in *reversion*, and this life is a sowing in tears that they may reap in joy; so usually the wicked have the *best at first*, and *worst at last*, as *Abram* said to *Dives*, *Son remember how in thy life time thou receivedst thy good things, but Lazarus pains, but now he is comforted, and thou art tormented.* But to return to take into further consideration that expression of wrath to come, Cast abroad your eyes in all the world, and look back to the beginning of time, and enquire whether ever sorrow were like unto that Weeping and Howling, and Gnashing of Teeth, which the Lord inflicts upon the Damned in the day of his fierce wrath.

1. We read that for our first Parents disobedience, the whole Creation was under such a load of wrath, that ever since it hath *groan'd under it*: *Rom. 8. 22.* But there we read also that the creature groans under an expectation of liberty, waiting *when it shall be restor'd into the glorious liberty of the Sons God*; but when this Damnation takes place, the Torments as they are endless, so shall they be endless; *the worm dyeth not, and the fire never*

goes

goes out, there is no hope of a deliverance.

2. Its upon record that *Sodom* and *Gomorrab* were destroyed with Fire and Brimston, but when the Cities were burnt the fire was extinguisht, but the wicked are the chaff and stubble that must be burnt with *unquenchable fire*, the damned, who are the fuel that feed; it shalbe like the burning bush all on a fire but not consumed, and therefore the fire must needs be everlasting; *The burning thereof is fire and much wood, and the breath of the Lord like a River of brimston doth kindle it.* Isay 30. 33.

3. God overthrew the old World with a devouring flood, but the Scripture makes mention of the rising and raging of it, and then of its ebbing again, and flowing no more: But those souls that are *drowned in perdition*, are cast into the *Mare mortuum*, the dead, and deadly Sea, the Red and the Raging Sea of the Almightyes wrath, which hath neither bank nor bottome, where they must be sinking and drowning for ever and ever.

4. The *Jews* for their rejecting Christ, were unchurched, and Excommunicated, but they are to be called again, when the fulness of the Gentiles is come in, But the sentence of finall Damnation shalbe beyond the *Anathema Maranatha*, that was but till the coming of Lord-

Lord, but this commences at the coming of the Lord, and from thenceforth for ever, *Go ye cursed into everlasting fire.*

But we also promised to clear this point unto you by evidence of reason, as I did the former, for if such truths were but believably received in the evidence of them, they would surely be mighty in operation, and pierce *to the dividing of the Soul and Spirit*: If our everlasting doors were but opened to entertain such mighty Doctrines, can we think that men and women that have reasonable Souls, and the principles of self-love, and self-preservation in them, and the passion of fear in them, I say can it be once imagined that they can be so brutish to cast away all care what will become of them in another world, and with both hands to pull down upon bodies and souls this swift damnation. Know then that the damnation that we are treating of, which men draw upon their own heads by setting light by Gospel-Salvation, is monstrous great for these ensuing reasons,

I. Reason, *Because it proceedeth from so great a God*. If we would know the greatness of this Damnation, let us study the greatness of that God that inflicts it: *The wrath of a King is like the roaring of a Lyon*; but let those that
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can tell what the wrath of the King of Kings is : surely *Moses* his words do advance it above all that can be spoken or thought of it: *Psal. 90. 11. Who knows the power of thine anger? for according to thy fear is thy wrath (i.e.)* let such as have the most enlightned and most enlarged understandings, graspe as much as they can in comprehending thy displeasure, yet when they are come unto their wits end, it is infinitely beyond their reach. The Lord doth all things like himself ; *If he do but speak concerning a Nation, and concerning a Kingdom to build and to plant it,* his very word will bring it to pass, it brought the world out of nothing with as little ado, for he did but *speak the word and they were made, he commanded, and they were created :* and again if he do but blow upon it, and speak against it to destroy it, whether it be a Nation, or all the Nations of the world, he can command a Floud or a Fire to do his strange work: When he will *deliver,* none can deliver like him, and when he will *destroy,* none can destroy like him. *David's* question puts all out of question, that there is no resistance to be made against him. *Who may stand in his sight when he is angry? Dare we provoke the Lord to jealousie? oh foolish people and unwise, are we stronger than he? Can stub-*
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ble stand before a devouring fire, or chaffe stand against a scattering whirlwind? *Though hand joyne in hand, the wicked shall not go unpunished*, for he that judgeth them is a strong Lord. Though they could soare as high as Heaven, or fall as low as Hell, or fly to the uttermost coasts of the Earth, or Sea, though they should lie buried under Mountaines a thousand miles deep, or all the rocks of the Sea and Land were piled upon them, yet there is no hiding them from the wrath of this mighty God, who is no less omniscient, than he is omnipotent. Those that desire to know more of the greatness of this God, let them study the 40 Chapter of *Isay*. And there they shall find, v. 12. *That he measureth the waters in the hollow of his hand, and metes the Heaven with a span, and comprehends the dust of the earth in a measure, and weighs the mountaines in scales, and the hills in a ballance.* And v. 15. *All nations are as a drop of a bucket, and are counted as the small dust of the ballance, and v. 17. All nations before him are as nothing, and they are counted less than nothing and vanity.* And v. 22. *It is he that setteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers, that stretcheth out the Heavens as curtaine, and spreadeth them*
out

out as a tent to dwell in. That bringeth the Princes to nothing, and maketh the Judges of the earth as vanity. Considering all this greatness, and considering further that one halfe is not told you, the more we study it the more we are overwhelmed, and confounded with the glory of it, what can be too hard for the Lord, or who can stand in the judgement before this mighty God, *to whom vengeance belongeth* : We may easily be confirmed in the truth of all that is said, & all that can be said of the greatness of damnation, when we do but hear from whence it comes, even from the dreadfull *Jehovah*, who is able with a word, or a frown, or a displeased breath to turn all the wicked into hell, and all the people that forget God.

2. Reason, why this Damnation is so great, is, *because it is for despising, and setting light by so great a Saviour*, an undervaluing of the highest Love in its lowest condescension; This must be a reason coequall with the former, because Christ is the Son coequall with the Father. The mercy of heaven never put the sons of men to a *quid amplius* in any thing more than this? What could I do more for an unthankfull world than this? Let the Sons of invention set their wits upon the rack, and tell us (if they can)

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what God could do more than to turn himself wholly into *LOVE*. 1 *John* 4. 16. and having but one Son, who was *Heyr of all things*, his onely begotten, and onely beloved; who thought it no robbery to be *equall with himself*, to send him out of his own bosome, to empty himself of his glory, to take our sin and curse with our nature upon him, that we, who were children of disobedience and wrath, and heys apparent to hell and condemnation, might be *received into the glorious liberty of the Sons and Daughters of the Lord God Almighty*: Now for men to be so desperately rebellious as to flight this love, and so stubbornly mad as to refuse this Saviour, can the greatest judgements in Gods storehouse, or the hottest place in that fire that burns to the bottom of hell be a proportionable recompence for such daring provocations? Shall wicked miscreants, flight and trample upon that which the *Saints admire*, and the *Angels adore*? *O stupendious madness!* Its a thousand wonders that the great eye of Heaven doth not wink the earth into utter darkness, & the very Sun take its leave of the world, abhorring to see men to be such incarnate Devils, and to see the Earth tainted with such hellish abominations; hellish do I say, nay in this *the wickedness of man is so great in the Earth*, that

it justifies the Devils, for they, being left without hope of a Redeemer, were never guilty of setting light by a Saviour, and knowing so much of the terrours of the Lord as doth accompany their initial Damnation, in their *chains of darkness*, wherein they are reserved to the judgement of the great day, and trembling to believe so much more of the consummation of it: If it might be put to tryall whether they would accept of an offered Saviour, can we think less charitably of the Devils themselves, than that instead of being diligent deceiving of sinners to their Damnation, they would greedily apprehend the opportunity of laying hold upon Salvation. *Heavens, and hearken O earth, and be astonished at this!* We may stand amazed and wonder, that those prodigies are not every daies news, which accompanied the crucifying of this blessed Saviour, and did witness to the world how deeply the Lord was displeased with their more than barbarous cruelties; though God be a God even of invincible patience and long-suffering, and can see and suffer himself to be provoked every day, and his Sons blood, and righteousness to be trampled on, and set at nought by the refusers of mercy, yet this is but during the day of grace, this will not last

alwaies, the day of wrath is a coming, even at the doors, and then righteous judgement shall be dispensed; and one high and main end of that great and terrible day is the exaltation of Gods Son, that he may be manifested to both worlds, of men and Angels, to be Gods *only beloved Son, in whom he is well pleased*. Then shall the Lord Jesus be terrible to those that refused him, *and glorious in them that believe*, 2 Th. 7. 8.

3. Reason, *Because it is wrath inflicted for resisting, and vexing of the Spirit of grace*; The Father and Son have been the matter of the two foregoing Reasons, and this third is drawn from the third Person in this great and glorious Trinity. This Spirit moved upon the waters in the worlds Creation, Gen. 1. 2. This Spirit did strive with man in the daies and Ministry of Noah, Gen. 6. 3. This Spirit was prophesied of in the daies of the Prophets, *Isay 59. 21. My Spirit that is upon thee shall not depart from thee, nor from thy seed, nor from thy seeds seed, saith the Lord, from henceforth and for ever*, and Joel 2. 28. *I will poure out my Spirit upon all flesh, &c.* This Spirit our Saviour promised when he went to the Father. *I will pray the Father, and he shall give you another comforter and he shall abide with you for ever.* Joh. 14. 16. And this Spirit was sent according

ding to promise in the likeness of *cloven and fiery Tongues*, Acts 2. 2, 3, 4. to guid, the Apostles into all truth, to bring to their remembrance, and to teach them more perfectly the things they had heard of Christ; to inspire and guide them in perfecting the Scriptures, and bearing witness to the truth of them by many wonderfull miracles : And this spirit keeps residence in the Church, and joyns it self as the spirit of wisdom and revelation, with the word of wisdom and revelation, to call and draw men unto Christ, and to work *energetically* and effectually in such as are made believers by the exceeding greatness of its mighty power. Now as *Steven* impleaded the *Jews*, so may we lay it to the charge of all such as live within the sound of the Gospel, *Act. 7. 51. Ye stifnecked, and uncircumcised in hearts and ears, ye do alwaies resist the Holy Ghost, as your Father did, so do ye.* When the Spirit of God strives *verbis*, and *verberibus*, in the *Word*, and *Rod*, in ordinances, and providences, and the Lord may charge it upon us, as he doth, *Pro. 1. 24, 25, 26, 27, 28, 29, 30, 31. Because I have called and ye refused, I have stretched out my hand, and none would regard, but ye have set at nought all my counsell, and would none of my reproof, I also will laugh*

at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind, and distress and anguish cometh upon you. Then shall they call upon me, but I will not answer, they shall seek me early but shall not find me, &c. Therefore they shall eat of the fruit of their own way, and be filled with their own devices. When the spirit shall be thus unworthily resisted, and vexed, nothing renders the Lord more inexorable, implacable, and merciless, and leaves the guilty to perish without remedy.

4. Reason, *Because it is prepared for great enemies.* The very word *prepared* is a most stinging expression *Go ye cursed into everlasting fire, prepared &c.* That wrath into whose preparation the wisdom, and justice of so great a God is ingredient, must needs be inconceivably, and unutterably great. But if we take in the great enemies for whom it is prepared, it will augment it; it was prepared for the Devil and his Angell. *Mat. 25. 41.* Those that were discontented with their own angelicall excellency, and emulated the Majesty and greatness of God, and had an ambition to be like him. *Tophet is prepared for the King (i. e.)* for the Prince of darkness, and God of this world, or for the greatest of malefactors, be they never so high, never so mighty,

mighty, never so noble after the flesh, all their number, pompe, and greatness shall be swallowed up in the bottomless pit.

Observe what black Catalogues the Scripture makes of that notorious rabble of Rebels Rampant that must descend into the bottomless pit. 1 Cor. 6. 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdome of God, be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdome of God. See also Gal. 5. 19, 20, 21. The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling, and such like, of the which I tell you, as I have also told you in time past, that they which do such things shall not inherit the Kingdome of God. And Eph. 5. 5. This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdome of Christ, and of God. These Scriptures are only exclusive, and bar Heaven against such, hear one place*

more, that acquaints us which the place that must receive them when Heaven spues them out, and that is the very sink of Hell. Rev. 21. 8. *The fearfull and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyars shall have their part in the lake which burneth with fire and brimstone, which is the second death,* Its said in Scripture that those which die in their unbelieve, and impenitency, shall have their portion with hypocrites, dissemblers of holyness do but double their wickedness, and God will double their damnation. The persecutors of Gods people, that strike at God, and Christ, and wound them through the sides of the Saints, these shall sink deep into the bottomless pit, and the dispisers of God and Christ shall go into the same place of torment, the damnation prepared for the most notorious malefactors, shall be shared amongst the world of ungodly: When men are to entertaine their best friends, they will do it with a confluence of choicest provisions, such is Gods free entertainiment of his Servants, and Favourites: *Mine Oxen and Fatlings are killed, and all things in abundance, come unto the Marriage. Mat. 22, 4.* And Come yee blessed of my Father, receive

the Kingdome prepared for you, Mat. 25. 34.
 But when men are to prosecute their deadliest Enemies, they will do it with the uttermost rigour that their possibility can reach unto; Such, and infinitely greater, is Gods anger against his Adversaries, he takes pleasure at their overthrow, and laughs at their destruction, *Ah, I will ease me of mine enemies, and be avenged on mine Adversaries, Isay. 1. 24.*
 And as if his mercy were utterly at an end, and he had forgotten to be gracious, he will denounce that everlasting excommunication, as the triumph of his glorious justice, *Goye cursed into everlasting fire prepared for the Diuel and his Angels, Mat. 25. 41.*

5 Reason. *Because it hath a great and a long reach.*

- § 1. *It reacheth to the Soul.*
- § 2. *And it reacheth to eternity.*

1 *It reacheth unto the Soul:* other sentences reach but to the body, name, estate, family, relations, liberty, life, as was before hinted, but this reacheth the Soul. *Fear not them which kill the body, and when they have done that, have no more that they can do; but fear him, who when he hath killed is able to cast*
into

into Hell, yea, I say unto you, fear him, Luke. 12.
4. How do malefactors, that are arraigned for
some capitall offences tremble before an
earthly Judge, when he is pronouncing sen-
tence of death upon them? but how will cor-
rupt Judges themselves tremble, as *Felix* did,
when he heard *Paul* reasoning of judgement
to come, yea, a more than either he or
Belshazzar did, when the hand was writing
him a divorce from his Kingdome, when this
sentence of Damnation is going out? how
will *blackness cover all faces*, when a World
of selfe-condemned sinners shall stand before
the dreadfull Tribunall of the Lord *Iesus*,
which in the last Assize he is sitting upon
life and death, when nothing is left them but
*a certaine fearfull looking for of judgement, and
fiery indignation, which shall devour the Ad-
versaries*, Hebr. 10. 27. 'Twas a sad hearing
to the rich glutton, *Thou foole this night shall
thy Soul be taken from thee*, Luke. 12. 20.
The Soul is more worth than the World in
his esteem that laid down his life to save
Soules, *Mat. 16. 26*. And in this damna-
tion this jewell is lost, and this darling of ours
must be delivered to the roring Lion. The
Saints do lay all at stake to save their souls;
Profits, Pleasures, Honours, Friends, Liber-

ty, Life it self, and think all to be an easie exchange, which will more than conclude the loss, of the soul to be the loss of all losses.

2. And that which makes this so great a loss, and that we are treating of so great Damnation, is *because it is for ever and ever*, It reacheth to Eternity. The sinner under convictions thinks he shall dy no other death, & looks upon himself as in a very hell upon earth; *David* after deliverance out of such a deep, saith, O Lord, *thou hast delivered my Soul from the nethermost hell*, and Saint *Augustine* having in his confessions taken shame unto himself for a multitude sins, in the depth of his humiliation, calls out of the *deep of misery* to the *deep of mercy*, Lord, pittie my Soul in the lowest hell; & such in Scripture-sense are called *lost*, *Christ* came to seeke & save the *lost*, but this loss shall be their gain, and I may say in this case as the Word in another, *he that loseth his life, shall find it*, and the Apostle *Paul* desired to be *lost* in himself, that he might be found in *Christ*, this is but a seeming loss, nor will it last long, *heaviness may endure for a night, but joy cometh in the morning*, for a moment have I hid my face, in mine anger, saith the Lord, but with everlasting mercy will I return and have compassion; but the loss we are speaking of is real, and irrepa-

irreparable. The soul under desertion thinks it self in a wofull case, and hath much ado to distinguish betwixt it self and a cast-away, as appears in *Dauids* case, *Psal.* 77. 7, 8, 9. *Will the Lord absent himself for ever? and will he be favourable no more? &c.* and *Job* complained in the bitterness of his soul, that *God had set him up as his marke to shoot at, and the venome of his arrows drank up his Spirit, and Hezekiah did mourn like a Dove, and chatter like a Crane, and complained that from morning to night, God did make an end of him.* But though it were now winter with them, and the sap was gone down into the root, yet the Suns return brought their spring again, and the light of Gods countenance made all whole; but in that desertion which Damnation causes, the deserted soul is deserted for ever: When the body loses the soul at the death naturall, its a sad loss, but the Resurrection will bring them together again, but where the soul and God are parted in the spirituall death, and the naturall death finds them in this case, eternall death presently seizes that soul, and that separation wilbe everlasting, that soul and happines will never meet.

6. Reason, The last reason to prove this Damnation to be exceeding great, is *Because it*

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consists in great, and dreadfull punishments. We shall make use of this old, and common distinction of

- { 1. *Pæna Damni* The punishment of loss.
- { 2. *Pæna Sensus*, The punishment of sense.

All evil is distinguished into

- { 1. *Malum culpæ*, The evil of sin.
- { 2. *Malum pæna*, The sin of punishment.

All evill of sin may be distinguished into

- { 1. *Inherent*, our own sins.
- { 2. *Adherent*, our other mens sins,

All evil of punishment as afore, into

- { 1. *Pænam Damni*, the punishment of loss.
- { 2. *Pænam Sensus*, the punishment of sense.

Man is a compound creature, consisting of a soul and body, a *Cælestiall* and *Terrestriall* part, as God is Lord both by *Creation*, *Preservation*, and *Purchase*, so he requires to be honoured with both, with all of both, all the parts of our bodys, and all the powers of our souls: If the Apostles inference hold concerning one, (*viz*) Gods right of purchase, ye are bought with a price, and therefore ought to glorifie God, &c. It will conclude much more strongly, if we take in all: ye are created with his

his power, preserved by his providence, as well as bought with a price, *therefore ye ought to glorifie God both with your bodies and souls, which are Gods.* Here is the very quiescence of reason that God should have his own, that which is so much his own by a manifold right. *Give unto Caesar that which is Caesars, and give unto God that which is Gods.* Now for such as give up themselves wholly to God in a way of grace and duty, taking him to be their portion, and his Son to be their Lord, preferring their interests before all others, serving them in the beautie of holiness, and power of Godliness, giving up themselves bodys, souls, and spirits unto God upon the account of the Covenant, desiring nothing more than that their hearts may be whole with God, and they could be stedfast in his Covenant, making God and Jesus Christ the joy of their hearts, and breath of their lives, and resolve to continue so doing to the death, God hath provided for them suitable joyes and pleasures in the life to come; Rationall delights for thier reasonable souls, and sensible delights for their glorified bodys. Mistake not, far be it from me to say, or you to imagine that the glorified Saints shall enjoy such carnall delights in heaven, which sensuall, and flesh pleasing men do make their heaven
upon

upon earth, that were a conceite better besecming a *Turk* than a *Christian*, the *Proselytes* of *Mahomet* have dreamed of such an earthly, or rather hellish heaven, by fancying such an *Utopian Paradise* into which the unclean may enter, and the pleasures of sin shall meet them. The sensible pleasures to be enjoyed there are such as sort, and suite with the sublimated senses of glorified bodies and no other.

And as God hath prepared such suitable joyes and pleasures for such as love and serve him in sincerity, even joyes for Soules, and pleasures for bodies, for those that glorify him with Soules and Bodies, so on the contrary those that will not hearken to his saving call, nor close with his gracious covenant, in accepting his dear Son, and that great Salvation offered with him, but remaine sworne vassalls to the Divell, World, and Flesh, giving up the parts and powers of their Soules and Bodies to serve sin in the lust of it, These shall receive wages according to their work, as they polluted themselves with filthiness of the flesh and spirit, and dishonoured God with their Soules and Bodies, so God will punish them accordingly, their Soules with rationall punishments, *tribulation and anguish shall be upon the Soul of every one that doth evil*, and their
bodies

bodies with sensible, which the word shaddows out by fire and brimstone.

These two sorts of Torments are breifly contained in those Scriptures, Isay. 66. 24. Mark. 9. 44. *In the worme that dyeth not, and the fire that never goeth out.* In which expressions expositors conceive the holy Ghost alludeth unto two Kinds of burialls of dead corpses, some were interred in the earth, and out of those wormes would breed, which would eat them up, and never leave devouring till all were consumed, an Ancient gives this account of the degrees of that annihilation, which resolves the body into its principle of nullity. *Caro in putredinem, putredo in vermes vermis in pulvere, pulvis in nihilum redigitur.* The flesh is turn'd into rottenness, that rottenness into wormes, those wormes into dust, and that dust is reduced to nothing.

Other bodies were not buried in the earth, but were burned with fire, and reduced to ashes, and those ashes were reserved in urnes. Only here is the difference, this worme is not like that that devours bodies, for when the body is consumed, that worme dies, nor is this fire like that that burnes carcasses, for when the carcasses are burnt, that fire goes out, but this is *ignis inextinguibilis* unquenchable fire,

By

By this never dying worme we are to understand the worme of an accusing, and tormenting conscience, that is ever gnawing, and hereby we may understand all rationall torments of which the buffetings of conscience are the cheifest.

And by this fire that never goes out, we are to understand the torments of sense, set off by burning, because that was the most torturing death that was inflicted by the Jewes: but to open these a little more fully, we will take them as they lie before us, and speak of them apart.

I *Rationall torments* provided for damned Soules are a part, and the greatest part of the torments of Hell, for which this deserves to be called *Great Damnation*. Now as the Soul is distributed into the understanding, will, and affections, so we may assigne unto these severall faculties their peculiar torments, I only intend to touch upon them to give you a tast, and not to enter upon any topicall, and methodicall discourse concerning them.

I They shall be plagued *in their understandings*, by seing, and knowing, and feeling themselves to be irrecoverably lost, and intolerably miserable: Here the messengers of the Lord, knowing the terrors of the Lord,
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did

did cry aloud to give warning of their sin, and danger, and duty, they did throw Hell-fire in their faces; and so gaster them with the thunder and lightning of Hell and damnation, that they could never be at quiet, but were even tormented before their time; and when they had done their uttermost, when they had studyed, and preacht, and prayed, and waited, and wept themselves into consumptions, in seeking to them, and to God for them, that they might be saved, they could make no better a report of their embassy to him that sent them, but to this effect. *Lord, who hath believed our report, or to whom hath the arme of the Lord been revealed?* In which seat doth that Soule sit, in what town is his habitation, or in what family dwells he that was dead and is alive, that was lost and is found? Some of us, thy unworthy servants, Lord, have through undeserved mercy been preachers ten, some twenty, some thirty, some forty yeares and more, to such and such congregations, we have preacht some hundreds, some of us thousands of Sermons, and through grace we have indeavoured to do it faithfully in our measure, we have taught publikly and from house to house, we have spoken with authority, and dealt personally and familiarly with
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the soules of refusers, and all was but lost labour upon them, though not a labour in vaine to our selves: Will not this be a sad hearing for thousands, when those, that have been watchmen for their souls, must come to give up this account with griefe; But what will the Lord say to this? Will he say to those that would not be taught, *be ignorant still*, and to those that would not be reformed, *be disobedient still*, no surely, it may well be doubted whether the Lord had not formerly seared them up in their ignorance and prophaneness, with such an *hardning* of their *hardness* by *inflicting* *senslesness* for their *affecting* *senslesness*: But now it shall be otherwise, the ignorant shall be no longer ignorant, the drunkard, swearer, who monger, sabbath-breaker shall be so no longer, they shall see with their eyes, and hear with their eares, and understand with their hearts, though they shall never be converted, nor be healed; *Lord, thy hand is lifted up, said the Prophet Isay, and they will not see*, thy wrath was in the threatning, they saw a black clowd rising, and a driving storme coming, and would not beware, *but now they shall see, volentes, nolentes*, willing or nilling they shall hear and understand, and be ashamed, and confounded.

Then shall the damned know good and evil, as the Angels that kept not their first estate know it, and as the Diuel perswaded our first parents to know it, to know the excellency of good by the misery of evil, by a wo-
full experimentall knowledge, as light is known by darkness, or sweetness by bitterness. Then they shall be fully convinc'd in their judgements of that, which no art of ours, no evidence of the spirit could pre-
vaile with them to believe, that Gods justice is as infinite as his mercy, and his mercy no larger than his truth: That Christ is only a refuse for humble, penitent, believing sinners, and none else, that Hell is as hot, and eternity full as long as Gods word, and Ministers have told them.

2 They shall be plagued *in their consciences*; The conscience is taken to be a part of the practicall understanding: *Scientia cum scientia*, a reflex knowledge joyn'd with a direct knowledge, and most of the racionall torments of the damned are discharged upon conscience, and therefore the worme of conscience as *instar omnium* is *synecdochically*, put for for all. If a wounded conscience were an intolerable burden upon earth, surely a damned conscience will be much more intolerable

nable in Hell. Some do cut this worme of conscience into three peices, but cut it into an hundred, and it will never die.

- 1. *Memoria prateritorum.*
- 2. *Sensus presentium.*
- 3. *Metus futurorum.*

- 1. The remembrance of things past.
- 2. The sense of present misery.
- 3. The fear of wrath to come.

But I may not enlarge upon these particulars, least it swell this part of our discourse, that it will not hold proportion with the rest.

While they lived here, though the mighty word mannaged by Sons of thunder, did often grate upon conscience, that their sins were hardly the pleasures of sin for a season, yet the spirit of slumber did often fall upon them, and they might perhaps fall into some pleasing dream while that sleep lasted; or they might be sear'd with an hot iron, and made past feeling, but when the pit shuts her mouth upon the sinner, the conscience opens hers, and opens it wide, & opens it so as it shall never be shut more, the conscience is all feeling, & the sinner can never hope for any flattering *anodine* from his bribed

conscience, but must indure conscience as *Judge*
Jury, & *Witnes* & *Executioner* for ever & ever.
When a sinner in hell shall look back upon his
time upon earth, and consider that God made
him a reasonable creature fit to perform unto
him reasonable service, and reveal'd his righte-
ous will in his law and Gospel, both for matter
and manner of his service; and gave him
his lot of being, not onely in the bosome of his
Church, and in Gospel-times, but in reform-
ing times, when the Sun was broken out of a
cloud, and shined in strength, and did strive
with him by his Spirit in ordinances and provi-
dences, making many gracious offers of
Christ, and with Christ himself, and Spirit,
and all things belonging to their peace, saying
and swearing that he takes no delight in the
death of sinners, intreating, and beseeching
them to be reconciled, to return and live; ex-
postulating with them why they will dye,
why they will not be gathered, waiting with in-
vincible patience, and, a very miracle of long-
suffering, when it will once be; yet after all
this, after Christ, and mercy, and grace have
been offered, and refused, after sin hath been
reproved and yet continued in; Faith and o-
ther graces have been pressed, of as absolute
necessity to Salvation, and never heeded, duty
hath

hath been taught, and never performed, seasons & opportunitys have been offered and all neglected and frustrated; and now to consider that there shall never be one call more, one offer of grace more, one opportunity to be saved more, they are all lost and loit for ever, this makes the heart to sinke and dye, and this is the worm of conscience that never dyes.

Sinners believe it, though you can now slight Christ at your pleasure, and wilfully neglect this great Salvation, and despise the riches of Gods patience and long-suffering and will not be brought to repentance, all the cords of Love cannot draw you to it, and neither scourges, nor scorpions can drive you: when this shall be lookt back upon in hell (and the time is neare) it will prove the most *torturing* torment in the bottomless pit, the most *tormenting* torture that the damned can meet with through all eternity: Then let the sturdiest sinner refuse to submit to the sentence of Damnation, if he can, let him turn away his ear from the clamours of his conscience, if he can, let him break prison, & get out of hell, if he can, or if he cannot (as it is more than infinitely impossible) then let men set themselves seriously and seasonably to the preventing of it, and make use of Gods gracious warnings, that they never come into those torments.

3. They shalbe plagued *in their Wills*; with stubborness, and wilfulness: God would and they would not, here; they would, and God would not, when they were departing hence, but neither they nor God will, when they come to hell: the sinner that could not be wrought upon to be made willing in the time of Love, shalbe of obdurate, that he shalbe wilfull in the day of his wrath: sins of the damned do partake much of that wilfulness that is in the sinners against the Holy Ghost here, as here they sin willingly, so there they sin wilfully. As by *Adam's* sin mankind was bound up to good, & let loose to evil, and that is all the moral freewil they have, till through regeneration, the Son hath made them free indeed, so after judgement is past upon them, the damned are utterly disabled from all good, and their hearts are set in them to do wickedly, so that they are sinning, and yet suffering, suffering and yet sinning for ever and ever. The damned could well enough away with a hell of sin, but they cannot indure a hell of suffering, if that might but be abated, it were the haven where they would be.

objection, But if sin be their delight, is this wilfulness in sinning, their plague, and punishment.

An.

Answer, yea and as great as any, for as *Pharaoh's* hard heart was the biggest plague in *Egypt*, that pull'd down all the rest, so this sinning frame of Spirit, this sinning wilfully and with a hard heart, is one of the greatest plagues of hell, for if the sins of a sinners life were not more than enough, this would find fuel to supply the fire for ever and ever.

4. I shall but touch upon some of the passions, and pass over to the next.

Love, Joy, Hope, Desire being bereft of their objects, the damned are bereft of them: they would not love God, nor what God loves here, and there they cannot, they would not joy in believing here, with joy unspeakable and glorious, the joy of grace, and Salvation would not relish with them, and now they have nothing to rejoyce in; while they lived they made a kind of a mock-consolation of the pleasures of sin, of the Profits, pleasures, and honours of the world, but these are passed away, as if they had never been, *Transit voluptas, dolor manet*, & nothing remains but the doleful remembrance of them. They had a door of hope once opened to them, and a prize in their hands, if they had had hearts to use it, but now its shut and barr'd, and shall never be opened more, and they are left to mourn as without hope, and
with.

without God in that world. They had no desire of God, and Christ, and happiness, while they lived here, or no more but a carnal desire, as *Balaam* desired the death of the righteous without their life, so they desired happiness without holiness, and glory without grace, and there the desire of their Souls shall never be towards his name, for if they could never so much desire to get out of the bottomless pit, there can be no redemption.

The tormented and tormenting passions which will find the damned suffering work in their Souls world without end, are those that are contrary to these forementioned affections, I shall trouble you but with three.

- 1. *Hatred*, which is loves contrary.
- 2. *Greif*, which is joys contrary.
- 3. *Fear*, or despair which is hopes contrary.

1. As there is *no love* in Hell, so there is all *Hatred*, and if hatred, envy, and malice do gnaw so greedy, like hellish vultures upon the hearts of the malicious here; If implacable anger, which is more than *furor brevis*, do so macerate the Sons of violence, when their blood-thirsty rage is not satisfied: How will this passion work, when

Ira furor brevis est.

when they come to hell? If they hate God, and the Saints, and one another with such bitter hatred upon earth: surely the matter will not be mended when they come to hell; besides that, that they shall hate God, as God abhors them, and that they shall hate the Saints, that are gathered to the congregation of the first-born, whom God hath secured in his pavilion from the strife of tongues. They shall like mad Dogs, or enraged Lions discharge their invenom'd spleens upon one another: Those that have been *fratres in malo*, brethren in iniquity, and have walked hand in hand in the counsel of the ungodly, and have enticed one another into Satans snares: and accompanied and encouraged, and hardned one another in the waies of sin, and hindred one anothers repentance and conversion; those that could go in troopes to the harlots houses, and bear one another company daies and nights at an Ale-house, and could swear, and be drunk, and whore, and revel, and rant together, like so many hellish furies that had broke prison, or hell had spued them out upon earth, and cast them up as the foam and scumme of the bottomles pit, with what dejected, and fell countenances will these looke upon one another in hell? People that have been lost by
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the neglect of Magistrates cursing their Magistrates, O you Princes of *Sodome*, you should have been nursing fathers to us, and you have cut our throats: your care should have been that your subjects should have lived under you in all godliness & honesty, but you, like the unjust Judge, that neither feared God, nor reverenc'd man, gave up your Kingdoms and power to the Beast, or Dragon, the Pope or Devil: Whereas you should have served God with your might, and if it had been possible have set a Candle upon every Candlestick, and countenanc'd and protect'd a godly and learned, and laborious Ministry, and not muzzled their mouths, and have stopped the mouths of gain-sayers, and seducers, of blasphemers and hereticks, and should have been copies for your subjects to live by; but you were taken up in minding and plotting high things for your selves and relations, (but the things of God and heaven, the highest things were none of them) oh you cut-throats both of Churches and Commonwealths, you are justly in this condemnation, and we that have perisht through your base negligence, and notorious ungodliness must be here with you cursing and banning you for evermore.

Souls that have been lost through the neglect

lest of Ministers will do the like by their Ministers, oh you daubers with untempered mortar, you cursed time-servers, and men-pleasers, you Wolves in sheeps clothing, that instead of feeding did devour the flock, you cryed peace, peace, and made us flatter our selves with mercy, mercy, what peace is to the wicked now? what mercy for us and you? whether had it been better believing God, or your lying visions; oh you soul-murderers, our blood is required at your hands, but we must be damned with you, world without end. The Quakers, and the Devils agents, the Factours for Rome and Hell do rail at good Ministers now, and call them hirelings, and limbs of Antichrist, but the bad Ministers that have fed upon the milke, and clothed themselves with the fleeces of the flock, and have neither fed nor taught the sheep and lambs of their fold; they wilbe ready to tear out their own throats, they will then take shame unto themselves, and be fool and be beast themselves, and the Souls that have perisht by their neglect will heap worse reproches upon them for ever and ever.

Hearers that have been deceived by the damnable doctrines of seducers, that have been led away by the errors of the wicked into

Blasf.

Blaspemies and Heresies, they will say to their *Sect-Masters*, as Paul said to *Elimas* the Sorcerer, *Act. 13. 10.* *O full of subtlety and all mischeife you children of the Devil, and enemies of all righteousness, you have not ceased to pervert the right waies of the Lord: You have cumbred the Church with your wranglings about circumstances, while the substantials and vitals of invisible Christianity have been left languishing, you have tithed Mint, Annise, and Cummine, and neglected justice and judgement, you have filled the world with doubtful disputations de lanâ caprinâ, of things of nought; while the great truths of the Law and Gospel, are unknown, and unbelieved, and unpractised: you do but beat your drums, and fill the Church with clamour, like the Idolaters at Tophet, while the children are a burning, that the cry may not be heard; whiles you are robbing the Church of its Fundamentals, and poysoning the people with false doctrine, and Heterodox principles; you were the men that taught others to fight with shadows, while you carryed away the substance, and perplexed people about Church-membership, and Baptisme; and questions about the Law, till you had left them neither Church, Saviour, nor Gospel: Then shall the*
 poor

poore *silly Women* that were led captive by *House-creepers* (as the Apostle calls them) let fly against these seducers, O you sons of the *Deceiver-General* and daughters of the *Sorceress* and the whore, oh ye children of *Belzebub*, and sons of *Which-craft*, you are they that have dealt with us as the Devil dealt with our first Parents, or *Jacob* with *Esau*, that gave us an apple for Paradise, and a mess of Pottage for a Birth-right.

Family-Members that have been lost through the carelesness of Family-masters, they will let fly against the oversights of such overseers: O you caterers for the Devil, your houses should have been nurseries for the Church, and they have been sties, and kennels to breed up hel-hounds in, you should have brought up your children in the *fear and nurture, and admonition of the Lord*, and done your indeavour to make your servants Gods servants, you should have read the word of God to them, and talked of it with them at your down-lying, and uprising; you should have sought God early and late, with them and for them, and according to the Commandment should have preserved the Sabbath in your Families, as well as observed it in your selves. But there was nothing but Prayerlesness all the week,

week, and profaneness all the Sabbath; when you hired us, you gave us your carelesness for our earnest, and now have brought upon yourselves and us Damnation for our wages. The neglected wife will say to the neglecting husband, as *Zippora* once to *Moses*, *Thou hast been a bloody husband to me*, and the graceless child to the graceless father, thou hast been a bloody Butcher to me, and the unprofitable servant to the ungodly Master, thou hast been a cruel Master to me: God will say to careless Brethren; *The voice of your Brothers blood cries for vengeance*, and those that live here as neighbours and friends in their dull, carnal way of neighbour-hood & friendship, will cry sin and shame upon one another, as the greatest foes and most cruel enemies; O the heart-burnings that hell-fire shall kindle, the everlasting grudges that shall find Fomentations, there's the malice that burns and boyls in that fiery lake in the breasts of the damned; 'Twas not for nothing that *Dives* desired his brethren should be kept out of that place of torment, one reason amongst the rest may be conceived to be this, that their sins being augmented by his, and they hardned in them by his society, and example, his torments at their coming to hell should receive an augmentation.

2. As there is no joy in hell, there is *Greif* with a witness, yea, with a thousand thousand witnesses: Men count it their *Solomon* upon earth to have fellow-sufferers, but this will be no palliation to *the pangs* of hell, but augmentations rather, especially by the sins of others, which have been made ours by accessoriness. Here they would not grieve with godly sorrow, but there they shall grieve, though with sorrow as far from godly sorrow as the heaven is from hell. How many with worldly sorrow have grieved themselves to death; taking up *Rachels Lamentation*, perhaps for children, or some other relation in the flesh, mourning, refusing to be comforted? But this hellish sorrow doth far exceed it, every pang of it is a heart-breaking sorrow; we usually say, were it not for hope the heart would break, and all the mourning in hell is mourning without hope: *Ezekiel* makes mention of a book written within and without with *Lamentations and mournings and Wo*, and the Damned have no other book to read in: If they look to their book without, the book of Scriptures, by that they stand condemned, and according to that, sentence is past upon them. If they look to the book of conscience, the book within, that contains nothing but matter

of mourning and everlasting Lamentation, nothing but what will cause *Weeping and howling and gnashing of teeth.*

3. As there is *no hope* in hell, so there is *fear & horrow* in such superabundant measure, that like a thousand Millstones, or Mountains of lead they would sink the Soul to the bottom of that Sea of wrath, were it not bottomless. They shall be raging mad with fear, and desperate horrow at the fearful sights that their eyes shall see, and the fearful things that their ears shall hear. They had *no fear of God before their eyes* while they lived in the flesh, they could fear the face and frowns of man, who was but *Dust and Ashes*, but the dreadful everliving God, *that ought to be feared*, he was not feared; we could never bring them to *the beginning of wisdom, the fear of the Lord*, with all that we could say or do, though we have studied to speak words that might cut like swords, and have preached them Sermons as keen as Razors: Though we have improved all our wit and skill in handling that Sacrificing knife that *pierces to the dividing asunder of the Soul, and Spirit, and Joints and Marrow*, though we have in our severe denunciations of certain judgements spoken thunder claps and fire-brands, and thrown hell fire amongst them

them in many and many a Sermon, yet they were so cross-grain'd, and knotty, that they were fearless in the midst of real fears, though they could fear where no fear was; But now the case is altered, before they would not fear alwaies to purchase blessedness, *Pro. 28. 14.* and now they shall fear alwaies, with Gods curse to boot; now they shall fear vwith a vengeance, and God shall set a marke upon them, even *Cain's marke*, a perpetual quaking, not a *horn* in 's forehead, as the *Master of Fancy*, the *Jewish Rabbies* have some of them thought, but a *hornet* in his conscience. The curse that God threatned to the *Rebellious children of disobedience*, *Deut. 28. 65.* shalbe inflicted upon them, *God shall give them a trembling heart.* They vwould not sanctifie the Lord in their hearts, nor make him their fear and dread, vwhen he vwould have undertaken to be for a *Sanctuary* against all other fear, *Isay 8. 13, 14.* and therefore novv a confluence of all other fears shall flow in upon them like the billovvs of the *raging Sea*, which cannot rest, one in the neck of another: Here the very name of the Devil is like a Bug-bear to children; if they have but thoughts of seeing him in their solitary vvalks, especially vwhen they are in the dark; they are ready to cree

into corners to hide themselves, If they do but dream of him, how do their thoughts trouble them till they awake; and if they see him indeed, though he do not appear in the most formidable shape, they are ready to fall dead, or mad. Oh what will they do when they shall be cast into the same prison with all the Devils in hell, and they must continue shut up with them for ever? What fear and trembling shall then come upon them, what *Tribulation and anguish* shall fill their Souls to the very brim? What horror and desperation shall over-whelm the damned, when the *King of fears*, the death natural, hath delivered them up unto the *Second death*, when fear & anguish is still coming upon them; and they shall never know when *Wrath is come upon them to the uttermost*, it shall all be so to the uttermost, and all without end, *despairing Cain's Language* differs now in the several readings: one runs thus, *My punishment is greater than I can bear*, Gen. 4. 13. the other thus, *Mine iniquity is greater than that it can be forgiven*, then both these shall be true of all the damned, their *Sins* are *impardonable*, and their *torments unsuffereable*; Christs merit cannot then satisfie for their sins, neither can Gods mercy pardon them; God and Christ
can

can as soone cease to be what they are as to do it. The case of the damned for ever shall be much like that of the wicked, that shall be alive immediately before Christ's coming to judgement, *Luk. 21. 25, 26. There shalbe signs in the Sun, and in the Moon, and in the Stars; that is, if we consult Mat. 24. 29. The Sun shalbe darkned, and the Moon shall not give her light, and the Stars shall fall from heaven, and the powers of the Heavens shalbe shaken, &c.* When upon the world God shall rain Stars, and the ungodly may ever expect when he shall rain snares, fire and brimston, storm and tempest to be the portion of the wicked to drink; When these are but the beginning of sorrows, & more paags are coming upon them as upon a woman in travel; as the Evangelist Luke goes on, upon the earth there shalbe distress of Nations and perplexity, the Sea and Waves roaring; Mens hearts failing them for fear, and for looking after those things which are coming: for all the judgements that are come, they shall still be eaten up with fear of further wrath, and indignation that is still a coming.

2. *Sensible torments* provided for the bodies of the damned are also a part of those punishments: which do denominate this to be **GREAT DAMNATION**: As the former

were comprehended under the *Worm that dyeth not*, so these under the *fire that never goeth out*; As the torments of conscience were put for all rational torments belonging to the Soul, so the torments of the sense of feeling, here signified by fire, is put for all sensible torments belonging to the body. I shall first discover unto you, why the torments of hell are compared to fire: The *Jews* before their Jurisdiction was taken away by *Herod*, who was sur-named the great, *primus ex alienigenis Rex Judeorum*, the first of forraigners that was King of the *Jews*, had three Courts of Judicature: one was ruled by three men, wherein were tryed money matters, and lesser causes. The 2 did consist of 23 Judges, who heard & decided weighty affairs, and matters of life and death: And these two were called the *lesser Shanedrim*. The highest of all, which was called the *great Shanedrim*, had 71 Judges, who had the hearing of most weighty affairs, as the matter of a *whole Tribe*, or an *high Priest*, or a *false Prophet*. Now the punishments that their Judicatories did inflict, were of four Sorts. 1. *Hanging*, 2. *Beheading*, 3. *Stoning*, 4. *Burning*. And because burning was the most dreadful, therefore doth our Saviour allude unto that in comparing of hell-torments to fire.

Nei her

Neither is it every kind of fire, but the fire of *Gehenna*; now that *Gehenna* was the *Vall* of *Hinnom*, a place in the suburbs of *Jerusalem*, where Idolaters offered their children halfe burnt to Idols; Which place was also called *Tophet* from a word in the *Hebrew tongue* which signifies a *Drum*, because they did beat drums to deaden the cries of the Infants while they were a burning: Indeed those half burnings do best shadow out unto us those of hell, where the damned shall be fuel for everlasting fire, ever burning and never consumed, ever dying, and never dead. Its also called fire and brimstone, as if fire it self were not hot enough to shadow out the terrour of it.

I might here enlarge upon all the senses, as we did before upon the faculties, but the very torments of the Soul are the very Soul of torments, and do as far surpass bodily torment as the Soul doth the body. And I have enlarged so much upon that, that its time to think of contracting here.

Yet for all the hast, know that as *Heaven* is likened to a *Kingdom*, where there is a confluence of Pleasures, so *Hell* is compared to a *Prison*, where there is an inundation of Miserys. Its called in the Gospel τὸ σκότος τὸ ἔξωθεν ἐν ὕψι
utterdarkness, being furthest from God the

Fountain of life and glory say some. Because compared to a prison say others, and prisons were usually without the gates of Cities, and they were dark places, especially the dungeons, where malefactours were as it were buried alive: *Without are doggs* saith *John* of the new *Jerusalem*, *Revel* 22. 15. Within are children, but without doggs. And the Apostle calleth Infidels such as are *without*, *Col* 4. 5. without indeed if you read all those *without*s *Eph*. 2. 12. *Without Christ*, *without the Commonwealth of Israel*, *without the Covenant of promise*, *without hope*, and *without God in the world*; and surely those that are in hell are, and everlastingly shalbe without in all these respects: Now as in a *Prison* all the senses have their punishments, The *Eyes* are punished with darkness, the *Ears* with complaints of fellow prisoners, the *Smell* with loathsome stinks, the *Palate* with the hunger or coursest provisions, the *Touch* with the hard earth, and cold, and nakedness: So in the prison of hell ther's. τὸ σκότος τὸ ἐξωτὲς *the blackness of darkness* for the sight, besides that cursed crue of the Devils and damned, the displeased countenance of the Almighty, and the sight of him who in their sins have pierced: Their ears shalbe filled with roarings, and howlings, and gnash-

gnashing of teeth, besides the curses, and blasphemies of the damned. Their smell shall be suffocated with fire and brimston; their tast glutted with Gall and Worm-wood, and the dreggs of the Cup of the Lords Fury. And their touch with fire, with fire unquenchable. Observe lastly that our Enquiries concerning Hell are here answered by fire, to note out unto us the extremity of hell-torments. Fire is as great a torment as our capacities can reach unto, but if they can reach higher, the terrours of those infernal torments are still out of our reach; As a fire painted on a wall in the story of *Dives* and *Lazarus* is nothing in comparison of our Culinary fire, so that fire that burns upon our hearths is but like a painted fire for heat to the flames of hell. Suppose a woman should lye in the extreamest pangs of child-birth for 100 years; or a man should lye languishing under the continual pains of stone, and goute, and collick for 1000. Suppose a Tray-tour should be upon the Rack as many years as there are drops in the Sea; or a Malefactor should be a burning as many years as there are Sands on the Sea-shore: Suppose Captives should be detained in the Turkish Gallies, or in that hell upon earth, the Devils Slaughter-house, the *Spanish* Inquisition for

as many years as there are Stars in the Firmament. These if they were real would be amazing and confounding considerations able to shake to pieces the stoutest heart of the most daring Nimrod; but these that we have been speaking of are so infinitely beyond them, *ut nihil supra*; that nothing can be more transcendently inconceivable, and unspeakable; *ÆTERNITY* is of such a length, that when we have run to our wits end, we are but at the beginning of it; if that *Ever* and *Never*, though short in syllables, and sound, yet are so long in sense and signification, that they are the savour of *life* and *death* to the *saved*, and *damned*; *ever with the Lord*, and *never taken out of his Hands*, is the *savour of life* to *life* to the one; *ever with the Devil*, and *never redeem'd from hell*, is the *savour of death* unto *death* to the other. Eternity is the very bottom of the bottomless pit, though the torments were *easy*, yet if they were not also *endless* they might be the better indured, But when thousands, and ten thousands, and Millions, and thousands of Millions, and Millions of Millions, and all the numbers in Arithmetick are added, and put into one sum total; when the drops, and sands of the Sea, and stars of the Firmament, and all hairs upon all heads

heads from the worlds creation to the day of Judgement shalbe compared with the years of Eternity : *Nondum finis, nondum medium, nondum principium aternitatis designatur*, they are so far from reaching to the *end*, that they cannot reach the *Middle*, no not the *Beginning* of eternity. *Sic parvis magna*, thus have I given you a Slender account of those great punishments which constitute this Great Damnation, and so endeth the last of the Reasons.

U S E.

The onely proper use to be made of a Sermon of *Damnation* ; that it may be the power of God through faith unto *Salvation*, is a *use of Terror* set home by a *Son of thunder* unto the consciences of secure sinners that are settled on their lees, frozen in theis dreggs, and lye soaking in their lusts. As the Doctrine of Salvation may be the favour of death, and aggravate the Damnation of unprofitable hearers, so the Doctrine of Damnation may be the favour of life, and tend to the furtherance of Salvation to such as hear in hearing, that hear and understand, and are converted, and healed. The Doctrine of Salvation like a pleasant Song, may lull sinners in-

to

to a Spiritually *Lethargy*, when the Doctrine of Damnation may awake them, and discover to them their danger to prevent it. Oh that I could now speak with the tongue of Angels; or rather that the Lord would speake unto you by the words of a man *of like infirmities* with your selves, your fellow-creature and servant, who is but dust and ashes; oh that the Lord would either give me *the tongue of the Learned*, or speake effectually by my *Stammering tongue*, and open me a *wide door of utterance and enterance* ! Though I speake of a *dreadfull Theme*, no less than *Great Damnation*, yet afford me the hearing; Its better to *hear* it than to *feel* it, you had better hear a man coolly telling you of the greatness of the [thing], than to hear an angry God terribly denouncing the greatness of the sentence; I may bespeake your attention as *Elihu* did *Jobs*, Job. 33 6, 7. *Behold I am according to your wish in Gods stead, I also am formed out of the clay; Behold my terror shall not make you afraid, neither shall my hand be heavy upon you. But here I must lift up my voice, and cry aloud, or else I cannot wake you, (and he had need to have a stronger voice than mine that shall speake loud enough for the dead to hear.) When sinners are so supine and negligent that they can hear*
the

the wise and powerful *charmes of the Gospel* with *Adders ears*, and so dead asleep that they can hear the *words of the curse and bless themselves in their hearts*, and promise themselves peace when God proclaimes War, and saith again and again *no peace to the wicked*, *Isay 48. 22. and 57. 21.* When you can come to the ordinances, and *sit as Gods people do, as if you did delight to know his waies, and enquire after the ordinances of justice*, and yet are no more moved with the sad, or glad tidings of the law or Gospel, than the Seats you sit upon, or the Stones you tread upon; no more moved with a discourse of judgement to come, or shaken with the breath of Gods displeasure than the Walls, or Pillars that you leane unto; The dead under-ground are as sensible of what is spoken as the dead above ground; how justly may we fear that the Lord will *answer you according to your Idolls*? What need have the Lords servants to *step into the gapp, and step betwixt you and danger and seeke the Lord* that he may not give a hardning commission to his word, and ministry, for *if he once bind ther's no loosng, and if he shut none can open.*

The proper effect of this great Damnation is to strike terrour through the spirits of such

as are within reach of it; And I have to do with men and women that have reasonable Souls, into which God hath put the affections of *fear and love*; and the same God hath put into his word *promises and threatnings* suitable to these affections, that they may be *drawn* with the promises as with the *cords of love*, or *driven* with the threats as with the *rod of men*; you have heard of *great Salvation*, a *mighty motive to draw* you, and *great Damnation* a *mighty engine to drive* you; I have set before you *life and death, blessing and cursings*, oh that the Lord would persuade you to make *Maries choise*, to *choose life*, that your Souls, your precious Souls may live and live for ever: Since I have undertaken this expedition, as *David* did his against *Goliath*, not having any confidence in *Sword or Spear*, but laying all the stress upon *the Name and power of the living God*, I will not despair, but that the Doctrine here delivered may take hold upon some hearts that may be savingly bettered by it.

Sinners remember that the time is at hand when *the Lord Jesus must be revealed*; and the great Judge is even ready to take the Throne to sit upon life and death; and all both quick and dead must be gathered before him; and those that have made light of Sal-

vation

vation offered, Christ will make light of their Damnation inflicted; Those that take counsel against the Lord and against his Christ, saying let us breake their bonds asunder, and cast their cords from us; He that sitteth in heaven shall laugh them to scorn, the Lord shall have them in derision, Then he shall speak unto them in his wrath, and vex them in his sore displeasure, yet have I set my King upon my holy hill of Sion, The despisers of Christ shalbe confounded, and he alone shalbe exalted in that day.

It is reported of Philip King of Macedon, that he caused his Page to come every morning to his Chamber door with this good morrow, *Memento, Philippe, te esse mortalem*, O Philip remember that thou art a man, and must dye like a man, as Moses saith in Psal. 82. 6, 7. *I have said ye are Gods, but ye shall dye like men, and you Princes shall fall like others.* Its reported of the ancient Egyptians that in their great feasts they caused a Deaths head to be carryed about the Table, to put them in mind of their mortality, a frolick that the Epicures and Belly-gods of our times, that sit-down to eat and drink, and rise up to play, are not acquainted with: its reported of one of the Fathers, and I think it is Hierome: That he seemed alwaies to hear that saying sounding in his

his ear, *Surgite mortui, venite ad iudicium*, arise you dead and come to judgement. The meditations of *death* and *judgement* are excellent corosives to eat out the heart of sin, and no less Sovereign preservatives to keep us upright. If we adde two more unto them, which this Scripture prompts us to take in, it will be more than a double fence, it wilbe a double bar to keep out sin, and a double cord to draw to God, and duty. The second that my Text adds are *Hell* and *Heaven*, *Salvation* and *Damnation*; and these four put together are *quatuor novissima*, the four last things, and will furnish us with excellent matter for profitable meditation; Some advise to meditate of *Death*, some to think of *Judgement*; some advise that we should remember *Hell*, others that above all we should not forget *Heaven*; but, if they are of such force single to kill sin, and quicken grace, to help the Spirit, and mortifie the flesh, *vis unita fortior*, when they joyn forces, they will do their work more effectually; I shall therefore lay and leave them before you as the fittest subjects of daily serious Meditation.

1. *Death* shalbe the first in order, because it is first in time; the great Statute of the Churches *Magna Charta* (the Scriptures) is re-
cor-

corded thus, Heb. 9. 27. *It is appointed unto all men once to dye* : The Scriptures tell us, examples tell us, all former generations tell us, experience tells us, our own infirmities tell us that there is not that man living that shall not see death : O what should dying men have to do with sin ? surely not to hugg it in their bosomes, and lodge it next their hearts, and let it reign in their mortal bodies, and serve it in the lusts of it, but to kill, and crucifie, and mortifie it, to kill it before they dye, to kill it which otherwise will kill them, sin is the sting of death, and it makes death to be the King of fears to a man in his sins, *O death how bitter is thy remembrance to such a one* ? We dare not dye in our sins. Balaam that lived the life of the wicked, did choose to dye *the death of the righteous* ; sin unrepented of is the worst pillow that a mans head can lye upon on a dying bed ; and sinners, if they can by the help of a seared, or flattering conscience make a shift to dye quietly, that no bonds appear in their death, no desperate horror open them an entrance into Hell, yet the wicked shall not be able to stand in the Judgement, nor the sinners in the congregation of the righteous ; they may elude humane justice, or out-face, and out-brave it in mens courts,

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great-

Greatness may carry them off with power, or Poverty with pitty; but righteous judgement shall be there dispensed by the searcher of hearts to high and low according to their works; And this is certain, that *no unclean thing can enter into the Kingdom of Heaven*; ther's no *Purgatory* to scour such as dye polluted, but as death leaves them, so shall Judgement find them: *Ther's no knowledge, nor wisdom, nor invention in the grave*, saith *Solomon*, *O that they were wise to consider this, that they would remember their latter end*, saith *Moses* on the behalf of *Israel*, noting what *David* saith, the onely way to apply a mans heart to wisdom, is to pray to God to teach him to number his daies, *Psal. 90. 12.* And in another place the Prophet notes that *Jerusalems filthiness was in her skirts, because she remembered not her latter end*, *Lament. 1. 9.* The onely way to have all in a readines at death, to have calling and election made sure, and to have nothing to do but to dye when death comes, is to write it in our memories, and to be often drawing it out by meditation and conference; some will wear a ring with a deaths-head upon their fingers, some will keep a dead mans scull in their studies, or cholets, some will have death pictured on their walls, or windows, some will have

have their Coffins in their chambers, some will write *Memento mori* upon their books as their Motto, remember death, all to help our dullness, and slowness of heart in believing that our end is near, and our dissolution at hand: but those that have gotten it deeply rooted in their hearts, and are carefull to keep the memory of death alive and quick in their meditations, are the onely champions that are like to give death a valiant encounter, and to come off with victory, and triumph; *Oh death where is thy sting? Oh grave where is thy victory?* These are likelyest to give *Paul's* farewell to the world: *I have fought, I have finished, I have kept, &c. henceforth is laid up for me a Crown of righteousness,* 2 Tim. 4. 7, 8. and Rom. 8. 38. *I am perswaded that neither death, nor life, nor any other creature shall separate us from the love of God which is in Christ Jesus.* The frequent Meditation of death is an excellent means to make us dye daily.

2. *Judgement* is the second, because it is deaths second, & after death cometh the judgement, and it is sure that we must all come to judgement, as that we must once dye: *We must all appear before the judgement Seat of Christ to receive according to things done in the flesh, whether they be good or evil.* The word of God

is abundant in setting this before us with all appurtenances that do accommodate it. as
 1. The Judge and his throne, and attendants, and his work. 2 *Thef.* 1. 7, 8. The Judge the Lord Jesus. 2. His throne Heaven, shall be revealed from heaven. 3. His attendants, with his mighty Angels, 4. His work of justice, to render vengeance in flaming fire to them that know not God, and that obey not the Gospel of our Lord Jesus Christ, and his gracious work, to be made glorious in them that believe.
 2. The books by which we must be judged, of Scripture, and Conscience, *Revel.* 20. 12. *And I saw the dead small and great stand before God, and the books were opened* (i. e.) of Scripture, and Conscience, *and another book was opened* (i. e.) the book of life, *and the dead were judged out of those things which were written in the books according to their works.* 3. The causes that must be heard and tried, good and bad, just and unjust. *Ecles.* 12. 14. *God shall bring every work into judgement, with every secret thing, whether it be good or evil.*
 4. The whole process, and final sentence, Gods dealing with the good and evil to convict the one of sin unto Damnation, the other of righteousness unto life; and the sentence passed on them both, you shall find very punctually

Actually recorded *Mat. 25.* from 31. to the end. Wherefore is the word so exact in all these, but to assure us that there is nothing of greater certainty than death, and judgement.

O what should those have to do with sin that must be brought to judgement? If they be brought to judgement in their sins, that is before they have confessed & forsaken their sins, before they have accused and condemned themselves, they cannot stand in the judgement. Can dust stand before a whirlwind, or stubble before a consuming fire. *Solomon* throws this judgement as a stumbling block in the way of licentious youth, to stop them in their full career, and to be a means to teach the young man how to cleanse his way. *Eccles. 11. 9. Rejoyce O young man in thy youth, and let thy heart cheer thee in the daies of thy youth, and walk in the wates of thine heart, and in the sight of thine eyes; but know that for all these things God will bring thee to judgement.* The former part of that verse looks lovely in the eyes of a libertine, and speaks to his very heart, but it hath as sad a farewell as ever was heard: In the former part the preacher speaks *Ironically* and in *jest*, but in the last he speaks plainly and in *good earnest*, thou maist if thou wilt do as thy list, but do if thou darest, for know this, take

it home with thee, & take it home to thy heart, receive the point of this sword into the very heart of thy beloved sin, and if it kill it not, or give it a deaths wound, tell thy self that thou hast a strong heart a heart that is sermon-proof, & tell God so, & desire him day night to take away thy heart of stone, and to give thee an heart of flesh.

3. Hell and condemnation is commended as the third subject of our Meditation; for as *after death cometh the judgement, so after judgement cometh the death*; Had not men need to fear double least they dye a double death; If men be so scared at the face of the death naturall, what should they be at the thoughts of death eternal, in comparison whereof the other death is but a shadow of death? It was said of *Fezebells children*, Revel. 2. 23. *I will kill her children with death*; Though all dye, yet believers are not kill'd with death; as the Spirit directed *John* to say unto *Sardis*, *Thou hast a name that thou livest and art dead*, Rev. 3. 1. We may say the contrary of sound believers, they have but a name to dye, and are alive; that's (*the thing*) which kills the Soul, that is but (*the name*) which kills the body. This death beyond death is that which the Scripture calls *the second death*; Revel. 21. 8. *The fearfull and unbelieving, and abominable, and murderers, and where-*

Whoremongers, and Sorcerers, and Idolaters, and all Lyars shall have their part in the lake which burneth with fire and brimstone, which is the second death, and Revel. 20. 6. Blessed and holy is he that hath part in the first Resurrection, on such the second death hath no power. O what should men do with sin, when if they will have it, they must have hell to boote! durst a malefactor play his pranks if the Judge lookt on him that must condemne him, and the torments were in sight that were prepared for him? If sinners did but see God frowning upon them, and hell gaping for them; if they did but see death before them, and Judgement beyond death, and hell beyond Judgement, they could not surely sin with such a swinge as they do; they could not sin so damnably without check and controule: *Sinners*, do but go aside once a day, and seriously meditate on the great damnation that you have heard of, and the Eternity of it, but one half hour, and if you do not walke the more warily, humbly, and circumspectly, say I am a Lyar. One that writes the life of *Mr. Perkins* reports of him Mr. Fuller is his Holy State. that he did pronounce the word

Damn with such an emphasis, that it left an *Echo* in the ears of his hearers a long time after; Oh that I could make such an impression of

this Doctrine upon your Memories, that it may stick like a barbed Arrow in your consciences, that may never be shaken out untill you break off your sins, and unfainedly turn to God, who is ready to *forgive abundantly*, and to *give liberally*.

4. *Heaven* and Salvation is proposed as the fourth matter of meditation, and both these last do follow Judgement, which sends the Goats on the left hand to hell, and the Sheep on the right hand to heaven: The *Libertines* of the age would perswade us that there is neither Hell nor Heaven, but what is in the conscience; but let us assure our selves, if there were no other Hell or Heaven, there would be none there; if a conscience excusing in well doing did not flow from a Heaven in hope, and a conscience accusing for evil doing did not proceed from a hell in fear, surely there would be no such consciences; let the fancies of these vain men pass for *strong delusions*, and let us mind the *true sayings of the everlasting Gospel*, which tell us, that as the *wicked go into everlasting punishment*, so the *righteous into life eternal*. *Matth 25. ult.* How positively, and alluringly doth the Scripture speak of this blessed & blessed making place, calling it *the third Heaven*. *2 Cor. 12. 2.* *The throne of God*, *Isay 66. 1.* &

we are directed to prefer our petitions to him as our Father dwelling heaven, Mat. 6. 9. *An house not made with hands, evernall in the Heavens.* 2 Cor. 5. 1. the seat of the blessed. *The kingdom prepared for them from the beginning of the world,* Matth. 25. 34. shadowed out by the *Mount Sion*, Heb. 12. 22, 23, 24. and the *new Ferusalem*, Revel. 21. 10. to the end, wherein many excellent things are spoken of this *City of God*. But I have spoken so largely both of the *Prison of Hell*, and the *Paradise of Heaven* in the antecedent Doctrines of Salvation & Damnation, that the less may serve here. O what should those do with sin that make it *their refuge to lay hold on the hope that is set before them*. Ther's no sin in heaven, and if unclean sinners should be carryed thither in their uncleanness, heaven would not be heaven to them; Its the Saints holiness that makes heaven their happiness, and the grace they bring thither that prepares them for that *Foy unspeakable and glorious*. When we meet with temptations to sin let us remember Hell, with its forerunners, death and judgement, and that will prompt us to say with *Joseph*, *How can I do this great wickedness and sin against God?* Gen. 39. 9. And when we meet with temptations from sufferings, let us remember
Heaven

Heaven, and that will prompt us to say with *Paul*, *I count that the afflictions of this present world are not worthy the glory which shall be revealed.* When we are inticed to sin, let us sit down and count the cost, it may cost our lives, it may cost our precious Souls, it may loose us Heaven and Salvation for eternity; and when we are discouraged in the waies of God, in laying out our selves to bewail our sins, to treasure up grace, to perform duty, and not be weary of well doing, to suffer patiently whatsoever can befall us for Christ's sake, then let us sit down and count our gain: It will make us live comfortably, it will give us hope in death, it will give us boldness in Judgement, it will save us from hell, it will advance us to Heaven.

To wind up all let me speak close to you as once *Paul* did to *Agrippa*, as if he would offer violence to force his belief: *O Agrippa, believest thou the Scriptures? I know thou believest.* you that have read or heard these Lines do you believe these things? I know you believe them; they are so set out in the *demonstration of the Spirit, and in power*, that you cannot gain-say them; and if you cannot contradict them, will you not believe them?

I. *Do you believe Gospel-Salvation to be great Salvation?* The Angels believe it and admire

it, 1 Pet. 1. 12. The Saints believe it and adore it, Revel. 5. 11, 13. *The number of them that gave glory to God was ten thousand times ten thousand, and thousands of thousands, and every creature in Heaven, and earth and sea were heard to say, Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and to the Lambe for ever and ever.*

The Devils believe and envy it. The damned believe it, and the loss of it is that never-dying worm that renders them restless; and whether you will now believe it or no, the time is coming when you will believe and confess it with hearts as full of anguish, as ever they can hold: O believe it now and be happy for ever, and the Lord help your unbelief, and make you believers by *the exceeding greatness of his Omnipotent Power, and according to the working of his mighty power*; Oh that the King of Saints would command those everlasting doors of your understandings and wills to be opened to give entrance to the King of glory; that you may imbrace, and receive thankfully this great Salvation, that you may live and dye upon the faithfulness and truth of that acceptable and accepted saying. *That Jesus Christ came into the World to save sinners.*

2. Do you believe Gospel neglecting to be great
sin?

sin? Those that are truly inlightned, & touched with the fear of God do think so: those that are under the convictions, and compunctions of the Spirit of bondage for this sin do think so, they are ready to depend, and give up themselves as lost, and utterly undone under the load of it; this is still ready at hand to make up the sum totall of their confessions, we have added to all our transgressions of thy law this Monster, that we have resisted and slighted thy gracious Gospel. *Against thee, thee have we sinned and done this evil:* O be mercifull to our sin, to this of all sins, for it is great. The infinite mercy of God and merit of Christ; and mighty Spirit of grace and adoption, *revealing, offering, and applying* that mercy and merit as balsome to the wounded Spirit, hath much ado to bear it up from sinking under so insupportable a burden. Inlightned sinners will believe it at the last, when they are under the arrest of death, then they will be ready with *Cain* and *Spiras* to fill all the ears about them with their despairing complaints, then they could *seek the blessing with tears* as *Esau* did, & could be content to fill heaven and earth with their roarings, if that would help them; Believe it, *Sirs*, the Devil that tempts you to make light of this Salvation now, and presents

it as a *Molehill*, will then turn the other end of the prospective, and make it as bigg as a *Mountain*, and perswade you it is *greater than that it can be forgiven*. How much better were it that you should now believingly receive in this truth in the power of it, that *where sin hath abounded grace may' super-abound*, and that you may in time leave and loath this sin before it be your everlasting undoing.

3. Do you believe that Great Damnation remains for such as dye in this sin? that the wrath of God abides on them here, and a sorer punishment, and more fiery indignation will abide on them (if conversion prevent not) world without end? Those that are in hell already do believe it, yea, they know not how to evade the believing it. They do curse those *Mountebank* Preachers that *heal mens wound with oyl words*, that speak *Placentia*, things that may please itching ears, rather than things that may profit unbelieving hearts. Yea, they do charge it heavily upon their deceiv'd & own deceitful hearts, that when they *heard the words of the Curse*, and threats of Damnation caused them to *bless themselves* in their cursed practises, though they *added drunkenness to thirst*, and Gospel-refusing to Law-transgressing, till all curses written and unwritten came in tumbling upon them

them like mighty waters. How much better were it for men to carry about with them a hell in their consciences, than to be carried captive by the Devils into this hell of torments? How much easier were it for them to descend every day into hell by meditation, than at their dying day to be doom'd unto hell by condemnation.

Pliny writes of the *Lions whelps* that he is at first much given to Sleeping, but being once awakened, & scared with the hideous roaring of the old Lion, sleeps ever after with his eyes open; The application is to our present purpose very pertinent. Those that set light by Salvation are much given to sleeping; they hear in the Text Damnation thundred out against such sleepers, like the roaring of a Lion Rampant; I heartily wish that this use may be made of it, that our consciences may be so thoroughly awakened, to see our sin and danger and duty, that we may alwaies sleep with the eye of conscience open, and that we may resolve not to suffer our eyes to sleep, nor our eye-lids to slumber, nor the temples of our heads to take any rest, till we have made this great sin our great Lamentation; till we have great and grounded probability of escaping this great Damnation, and till we have believed, and prayed, and lived our selves into some settled

settled and infallible perswasions of our obtaining of this great Salvation. All which the Lord give grace unto his chosen people effectually to perform, for his great names sake, for his beloved Sons sake, for his gracious Spirits sake. *And the grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all, 2 Cor. 13. 14. Amen.*

*Now unto him that is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end,
Amen.*

FINIS.

1844
New York City

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GREAT
SALVATION

BY
JESVS CHRIST

TENDERED

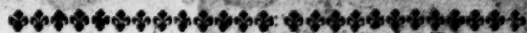
To the greatest of Sinners, and
in particular to such as have been
Refusers of it, if God shall
now at last make them
willing to receive it.

By RICHARD EEDES, Teacher of the Church
at Beckford in Gloucester-shire.



LONDON
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To the Right Honourable the Lady VEERE, Grace and Peace,

Right Honorable & most Honored Madam:

MY ambition to invite your Honour to be Surety to my First-Borne, hath offered violence to my modesty in this Dedication, yet I know not why I may not dedicate my labours unto you, to whom I have long agoe dedicated my selfe. When I had once the happiness to entertaine your Ladyship for a very short time, I found you so ready to take meane things in the best part,

A 3

that

The Epistle

that I do the less scruple here to invite you to take part of the Churches Ordinary.

The great Salvation that this weak hand holds out, may well beſeeme the greateſt Perſonages, not only to own, but to have in higheſt eſtimation; and I am perſwaded, that you have ſo long made the attainment of it (next to God the Giver, and Chriſt the Purchaſer of it) your chiefeſt intereſt, that you have now, with your namesake in the Goſpel, made the better part ſo ſure unto you, that it can never be taken from
you :

Dedicatory.

you: yet dear Madam, it is not unknown unto you that sin is so deceitfull to deceive, and the heart so deceitfull to be deceived, that we can see small ground of security (though some of safety) on this side Heaven: Its our taking heed of falling that keepes us standing; and Caveats against sin and condemnation may be of excellent use to keep the Soul in awe; and reverend Dr. *Sibbs* tells us that fear is the awe-band of the soul.

I am not insensible that Scoffers may say, that here is more Porch than house: but that was

The Epistle

so far from being an oversight,
that it was a part of my design:
I dare not inclose, nor improp-
riate that which the Apostle
hath called the common Sal-
vation *Jude. 3. v.* That my-
sticall City that was called the
holy *Jerusalem* descending from
Heaven, *Revel. 21. 10.* Tipi-
fying the Church, was said to
have 12 Gates, which noted out
the confluence of Beleivers that
shoud come in to the preaching
of the Gospel, and should fly
unto that great Salvation like
Doves unto their windows and
the discourse herein offered is so
like

Dedicatory.

like the Pool of *Bethesda*, a common Bath, or Fountaine opened for sin and for uncleanness, that I thought it convenient to make the more Porches; and if I could direct a particular Epistle to every particular Soul, the Soules excellency would acquit me from folly in so doing.

I have deservedly given your Honour the Preeminence, in opening unto you the first Gate, and the more to ennoble it, have written your honourable name upon it; that it may be called beautifull, and followers may throng in after you,

The Epistle

you, and when they are entred
(if they will but learne of you)
they may count the feet (and
much more the faces) of them
beautifull that bring unto their
Soules the glad tidings of Sal-
vation.

But when they have made
their entrance they will find
that here is house as well as
porch, yea and that it is very
roomthy: for these three Stories
Salvation, Sin, and Damnation
do resemble Heaven, Earth, and
Hell.

Salvation hath Heaven at
the top of it , and Damnation
hath

Dedictory.

hath Hell at the bottome of it, and Sin (like its Father the Di-
vell) having the whole Earth
for its walke, is the worst Com-
panion that the sonns of men
have.

Madame, you are here pre-
sented with a strange sight, a
poor sinner hanging betwixt
Heaven and Hell; if he will
but accept of Salvation offered,
Heaven is his; but if he neglect
in this his day to know the things
that belong unto his Peace, he will
fall into Hell, and ther's no esca-
ping. It's a sad thing to see so
many wallowing in sin, like
swine

The Epistle

swine in the myre, under such warnings, and very sad to see many of the Godly to drive so low and dull a trade with Heaven, that it may be sayd of them as of poor Tradesmen, whom the World favours not, that they are still buying & selling, and live by the losse.

What sad lives do we lead, and what comfortable lives do we lose, by not bringing our praetises up to the principles of invisible Christianity; and for want of more intimate acquaintance with the beauty of holiness, and power of godlines;

Gregory

Dedicatory.

Gregory the great was said to be the last of the good Bishops of *Rome*, and first of the bad; his life was such a medley of good and evill, and therefore some Interpreters have thought him to be that Angell in the *Revelation* that was said to fly betwixt Heaven and Earth. And *Salomon's* life was so particoloured, that an antient Limner drew him halfe in Heaven and halfe in Hell; and such is the pitifull case of many a Christian, they do so halt betwixt God and the World, & so half it betwixt the Spirit and the Flesh, that
they

The Epistle

they may be thought, by themselves as well as others, to hang equally poysed betwixt Fear of Hell, and Hope of Heaven, Oh how low are souls in their consolations, for want of close and circumspect walking, and for want of a laborious and costly serving of God?

Madam, you may here stand safe upon the Rock of your salvation, and behold the dead, and red Sea of the Almightyes wrath, upon which multitudes of dead Souls ly floating like the Carcases of the drowned Ægyptians when the Israelites were

Dedicatory.

were passed over. And while you are standing upon safe ground, you may here behold that Rock of Gospel-refusing which hath shipwrack'd many, and that Gulfe of Damnation which hath devoured them ; whereas you , through Grace , are brought nere unto the harbour , and within sight of the Haven where you would be : Let Faith and Patience hold out but a little longer , for yet a little while he that shall come will come and will not tarry.

So desiring that the God only wise may guide you with
his

The Epistle

his **C**ounsell, and stablish your
Mind & Heart with his Truth
and Grace, and lead you
through militant holiness into
tryumphant happiness, I hum-
bly crave pardon for this bold-
ness, take leave, and rest,

Madame,

Beckford

Jan. 1st

1658.

*Your unworthy Re-
membrancer at the
Throne of Grace,*

RICHARD EEDES.

GREAT
SALVATION

BY
JESVS CHRIST

TENDERED

To the greatest of Sinners, and
in particular to such as have been
Refusers of it, if God shall
now at last make them
willing to receive it.

By RICHARD EEDES, Teacher of
at Beckford in Gloucester-shire



Printed by

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1 Tim. i. 15.

*This is a true, and faith-
full saying, and worthy of all ac-
ception, that Jesus Christ came
into the World to save sinners, of
whom I am chief,*

Hebr. 7. 25.

*He is able to save to the utter-
most all them that come unto God
by him, seeing he ever liveth to
make intercession for them.*

A 2

2 Tim.

2 Tim. 2: 24, 25, 26.

The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient.

In meeknesse instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.


And that they may recover themselves out of the snare of the Divell, who are taken captive by him at his will.

To



To my indeered Friends Mr.
JOSEPH, JONATHAN, and
ISAAK BLACKWELL, Grace
and Peace.

SIRS,

 Mong the variety of
senses which the lear-
ned have put upon
Christs threefold *Pasce* to *Peter*,
Iohn. 21. 15, 16, 17, feed, feed,
feed my Lambes and sheep, I
find this to be one, 1 *Pasce* di-

A 3

Etis,

The Epistle

Etis, feed them with your Sermons, 2 *Pasce exemplis*, feed them with your exemplary conversation, 3 *Pasce scriptis*, feed them with your writings.

1 How I have fed this people by *preaching*, *ætatem habent*, they are able to tell you; How by *Example*, *aliorum sit judicium*, others must judge who have known my conversation here and elsewhere. 3 And that I have also a desire to feed them with my *Writings*, which may speak to them when I am dead, I think my self concern'd to give you some accompt, and to leave

Dedictory.

leave it upon record with you as three faithfull witnesses, The right of presenting an incumbent into this Living is so mixed in two of you, who *pro tempore* are the Patrons of its Minister and maintenance, and by whose manuduction I was here seated, that I know not which to Challenge for my *Patron*, or if I did, I should think my selfe a loser, and therefore rather than I would leave out a *second*, I have indeavoured to make the most of you, and taken in a *third*.

The Epistle

As the wise disposer of your habitations hath seated you triangular in the World, and made you Citizens of three famous Cities, *London, Bristol,* and *Hanburgh*, so are you seated triangular in my heart, which desires unfeignedly that you may all meet in one City, that new *Jerusalem*, which is above, and may have *Gaius* his prosperity heaped upon you, *internall*, and *eternall*, as well as *externall*.

It is not so much the confidence of my entertainment as of your candid acceptance that emboldens

Dedictory.

emboldens me to invite you to the reading, and owning of this little *Treatise*, yet you will find that I have here apportioned my entertainment to my guests, and provided you *first*, *second*, and *third* course, all good, plain food, which I presume will be the more toothsome to you, because it is so wholesome.

Though you have temporalls dealt out unto you with a liberall hand, yet I have cause to have some confidence that the Churches *ordinary* will be more taking with you than the Worlds *gawdies*.

Yet

The Epistle

Yet I would not have you think that in this *trichotomy* I have carved to each his severall portion, but intend to each of you more than a *Beniamin's mess*, and dedicate my book, as I do my self, *all to each*, desiring that the doctrine herein taught may be in you like the Soul in the body, *Tota in toto, & tota in qualibet parte.*

Your memorable Father my predecessor had a large stock a going in this place upon this saving accompt, what his returns were upon the people of his charge, is not so visible as I could

Dedictory.

could wish it were, but such as run may read that his prayers were plentifully returned into his own bosome.

He had three Sonns separated to the Ministry, one is, and two are not, and your selves that yet survive are witnesses to that great truth, that *the seed of the righteous shall be blessed*; it's seldom seen that the Household of faith hath been supplied with so many plants out of one nursery; and whether I were not called hither on the accompt of his prayers, who can tell; This I well remember, that
my

The Epistle

my access hither was paved with such remarkable providences, that it looked very like the returne of prayer.

Many in this part of the Vale are gotten out of the *Vale of darknes and the shadow of death*, since your Father and some few more entred into this part of the harvest, and if readiness to hear be a promising prognostick (as undoubtedly it is) more are ready to break prison, and to *seek the way to Zion with their faces thitherward*. Oh let not the building cease for want of hands, but whensoever

Dedicatory.

ever I shall pay my debt to nature, be carefull to provide a faithfull waterer, that your Fathers plantation and mine may be *like a field which the Lord hath blessed*; So shall you have favour both with God and men.

These meditations were first digested, and calculated for the people of mine own pastoral Charge, but may serve indifferently for this *Gospel-glutted Age and Land* we live in. That it may find acceptance with the godly to further it with their Prayers, and with the

The Epistle &c.

the ungodly to further their
Conversion, and with all in or-
der to their Salvation, is the
hearts desire and prayer of,

Your Friend and servant
for Christs sake
RICHARD EEDES.

To my beloved People the Inhabitants of
the Parish of Beckford.

Dear Soules

MY hearts desire, and prayer to
God for you is, that you may be
saved, you of this place may
say (and few villages can say the like)
that the Gospel hath dwelt here in
power as long as you ; How many pa-
rishes in *England* have desired to hear
the things that you have heard, and have
not heard them, & to enjoy the meanes
that you have enjoyed, and have not
had them?

My painfull Predecessor (now with
God) was a faithfull labourer in this
vineyard above forty years, and shall it
be said of you, as it was once said of
gain saying and refusing Israel, *forty*
years long was I grieved with this gene-
ration?

The Epistle

ration? And I have been here a waterer where he had planted now full as many yeares as there are Articles in your Creed, and yet cannot make it an article of mine, that many have recieved our report, or that the arme of the Lord hath been revealed but to a few.

What successe the Gospel hath had with your Soules, I must leave to your own consciences, and to the searcher of hearts; I am loath to print my thoughts, least I should be constrained to speak the Apostles language, 1 Cor. 15. 34. *Some have not the knowledge of God, I speake this to your shame.*

If you have embraced the Gospel, you have bought the field in which the hid treasure is, and though you are never so poor, and mean of birth, you are richer far, and more honourable than graceless Kings, and Christless Monarchs.

If

Dedicatory.

If you have refused the Gospel to embrace the World, you will find it the worst match that ever you made, when you shall understand that you have pleased the flesh, and gratified the Devil, and made God your enemy, and if you had never so much pelfe, it *will not profit in the day of wrath*, and you are but base and beggarly, so long as you are without Christ, and without God in the World.

Oh persist not in refusing this great Salvation, you have had many offers, and one must be the last, and the more are past, the neerer the last is, and who knowes if this be not the last that ever shall be made to some of you? I wish that these words which come from my very heart-root may reach to yours.

To espouse you to Christ is all the business that I have with you; I came
b not

The Epistle

not hither to take tythes, but to winn
Soules; The malevolent adversaries of
the standing Ministry of *England* call
us hirelings (and its a miracle of provi-
dence that we have *our lives for a prey*
in the midst of such a blood-thirsty ge-
neration of unreasonable men) but we
so much more desire you, than yours,
that if you would make this our hire,
to give up your selves to God by our
Ministry, that *by taking heed unto our
selves, and to the doctrine, we may save
both our selves, and them that hear us*, let
them call us Divells, and it should but
adde unto our Crown, while we all
study to be what I desire to approve
my selfe,

*A Servant of Christ for the fur-
therance of your Salvation,*
Richard Eedes.

To the Reader.

Reader



Ehold I bring unto thee glad tidings of great joy. That whatever thy life hath been for the time past, and whatever thy sinnes unrepented of are for the present: If God shall render thee teachable, and willing to be counselled, thou maist yet die happily, if thou wilt but be perswaded to live holily for the short remainder of thy few and evill daies.

I desire to approve my selfe a true friend unto thy Soul in my indeavour to bring this to pass; and nothing can hinder it, if the Tempter do not still prevaile to make thee continue thine own greatest enemy.

If thou be young, thou canst not set out upon such work too soon, which is of everlasting concernment to thy Soul, and tends to the sure-making of thy Salvation.

If thou be old, and hast spent much time already in the service of sin, it is more than time that thou shouldst awake out of that dead sleep, least the sleep of death surprize thee, and if thou should'st be taken out of the world by death, before thou be taken out of the World by grace (which God forbid) it had

To the Reader.

been better that thou hadst never been born, or hadst been created a *Toade*, or *Viper*, than a *Man*, or *Woman*. Deferr not a day, not an houer, not a moment longer, to consider thy waies, and to turne to God: hearken to this call of God while it is called to day, least deferring till to morrow, it should be to late whiles the breath is yet in thy body, and the Lord yet offers to breathe the breath of life into thy Soul, let not the *Diuel*, *World*, and *Flesh* so bewitch thee as to obstruct thy seasonable, and serious closing with God upon a *Covenant-accompt*, and with *Jesus Christ* as Lord and Saviour.

So shalt thou breake off that *Great Sin* of Gospel-refusing, and escape that *Great Damnation* that is due to it, and attaine unto that *Great Salvation* which is here faithfully commended, and heartily wished to thee by him who is,

Thy Soule Friend
Richard Eedes

Reader

To the Reader.

Reader,



*T*is the glory and happiness of the Age and country in which thou livest to have the plaine and plentifull teachings of the Lord, that while we see not God or the life to come with open face, by immediate intuition, to our full satisfaction, we may yet see him in a glass by reason, sanctified, and guided, and elevated by faith so far, as to quicken our desires after more, and to cheer and strengthen us, as a fore-tast and earnest of the everlasting inheritance. Though the invisible things of God may be so farr seen in the things that are made, as to leave all those without excuse, that know not God, or glorify him not as God (Rom. i. 20, 21.) yet is the Gospel the much clearer glass, though not as to the sensible manner of Revelation, yet as to the fullness, and cleerness of Discovery. In this glass thou maist certainly see on earth the things that will be done in Heaven and Hell to all Eternity.

Thou maist know, if thou canst but know thy heart, both where and in what case thou must live for ever: Whether with God or Divells; whether in joy or torments; whether in the end-

To the Reader.

less sence of the love of God, and in his Soul-ravishing vision, and fruition, and highest returns of Love and praise with Christ and all the Heavenly Host, or in the endless feeling of his confounding to wrath, and pangs of conscience for thy former willfullness and folly, and comfortless despairing lamentations of thy misery. This certaine glass that from God foretelleth all these things is contained in the Holy Scriptures, and daily held before thee by thy teachers, who are commanded to call upon thee to try and know thy selfe hereby, and to prevent the eternall misery fore-seen, and set thy heart on the revealed glory, and make out after it with the greatest care and desire of thy Soul, that it may be thine for ever. This glass is here held out unto thee by this faithfull Reverend Minister of Christ, (a member of our Association in these united Churches) who hath judiciously, and consisely, yet seriously, and pathetically told thee how great a Price is in thy hand, if thou have but a heart to the blessedness to be procured by it, and the improvement of it for that blessedness: He hath told thee also what a sin and desperate folly it is to slight and neglect this great Salvation, and turne of that God, that Heaven, with a trifle, or with the leaving of this contemptible World,

To the Reader.

World, who is thy All, and should have All, and will have thy First and Best, or nothing. He hath told thee of that great Damnation, that will certainly be thy Portion, if thou go on to neglect this great Salvation. Bless God for this seasonable call and admonition, and barden not thy heart, but hear if thou have but eares to hear. Abuse not a God of Love that deserves not to be abused: Turne not away from him that speaketh unto thee from Heaven. Deny not thy Redeemer thy first and deepest thoughts and cares, thy strongest love, and most resolved labours, that denyed thee not his blood his doctrine, and his example. Away with sin, Man! tread downe the World, or use is for the World to come. Crucify the flesh, that hitherto thou hast served. Heaven is before thee, thou art made and redeemed to be equall with the Angels. Dally not about so great a matter as everlasting joy or torment is; God is not mocked, and therefore do not mock thy selfe by preferring the toyes of the World before him: What needs all this adoe for thy daily bread? Having food and rayment be therewith content: Get well to Heaven and all is done, and thou shalt never want, lose that and lose all, and thou wilt certainly lose it, if thou seek

To the Reader.

is not first, and give it not the chiefest roome in thy heart. How thinkest thou to escape, if thou neglect this alvation? Will a despised or neglected Christ be thy Saviour? or a neglected Heaven be thine Inheritance? Dost thou think to come back from the dead into this World to mend that which now thou dost amiss? or canst thou escape against Gods will and word? Reader, as ever thou hast the Reason of a man, see that thou soberly bethink thee of this matter, and rest not till thou canst solidly answer this question, How shall I escape? Death and Hell are a little before thee, if thou be an unsanctified person, and how wilt thou escape them? Neither Policy, nor power, riches, nor reputation, formality, or false presumptuous hopes will procure thine escape; It must be by God the Father, by Christ by the Holy Spirit, or by none; and it must be by a God most dearly loved, and by a Christ most highly valued, and received, and by the Holy Ghost entertained into thy heart, and obeyed; for a God, a Christ a Spirit finally neglected, will never save thee. Take this warning and additionall Testimony from

A Friend of thy immortall Soul,
Richard Baxter.



A
P R E F A T O R Y
P O E M
O F T H E
A U T H O R ' S



*Great Structures should have Porches, but
you'll say,
This Fabrick is not great, and well you may,
And yet tis so, a Riddle but no Cheat,
The volum's little, but the Title's great;
The Workman's low, but yet the Building's tall,
The Matter great, though Modell be but small.*
Much

Poem. •

*Much treasure lies in little room, and things,
When it consists in Jewells, and in rings.
This work is like the Ocean, which you know
Is still the same at ebbe as tis at flow,
Or like the Sun; that Magazine of light,
The same in Clouds as shining in its might;
Or like a Map, where points and lines do stand
For Rivers and for Counties; Sea, and Land.
Though in Octavo written, you must know
The Subjects are the largest Folio:
Though Book and Price be small (excuse that wrong)
The names are short, but yet the Things are long.*

*Salvation, and Damnation! Oh the height,
And depth of these expressions! Oh the weight
Of what they signify! Oh who can tell
The height of Heaven, or the depth of Hell?
That's high that hath no topp you will confess,
And sure that nitt is deep that's bottomless.*

*Salvation, Sin, Damnation, are not Theames
For sleepy sluggards, or for men in dreames:
Sin's cloath'd in Scarlet like a man of Blouds;
Damnation doggs it, like devouring foulds
Cast from the Dragons mouth: Salvation stands
Like to a Refuge City on all hands.*

*Sin like a Sodom to destruet on tends,
Damnation's like a fire, whose smoak ascends,*

Salvation's

•A Prefatory

Salvation's like a Zoar, Soules like Lor,
Fly for your life, make hast, and linger not.
God and your Teachers lowdly call, and cry,
Oh senseless sinners wherefore will ye die?
Soules stop, and turne, oh turne, oh sweetest breath!
God sayes, and sweares he joyes not in your death.
O hearken for the Call of this still voice
Sets Life and Death before the sinners choice.

Reader, wilt live or die? Consider well,
And then Resolve, it's more than time to tell
Thy thoughts to God; If he should snatch thee hence,
Thy best would prove a very poor defence;
Depart thou must into a state forlorne
Will make thee wish thou never hadst been born.
Eternity will all thy Thoughts confound;
It's such a Depth no Intellect can sound:
We may the World and Wits out-run, yet be
But at the Entrance of Eternity;
Now wrastle and prevaile, for who can tell
But Jacob may be Christened Israel.

Chaff now is sold for Wheat, and every dream
Which is but Froth, is now nick-named Cream.
Now Hereticks, and each Blasphemer vents,
And greedy Doggs lick up their Excrements.
The Presse opprest gives out like, Lotteries
Too many Blanks for one poor single Prize.

Authors

A prefatory

*Authors neglected lie, and sleep as dead,
Except, than others taller by the head:
And Bookes in such a crowd of short and long,
Like London Cries, are vended for a Song.
He's the best Artift now that best can tell
How to make Bookes, and then to make them sell
As in Samaria's seige the ruder throng
Are fed with Asses heads, and Cabbs of dung.*

*How often have I dugge to find out Ore
Inswarming Pamphlets? but alas how poore,
And full of Rubbish! little, little gaines,
And often less than nothing for my paines.*

*When they should feed, and feed, and feed agen,
And hold out Milk for Babes, and meat for Men,
And draw out new and old from their full store,
And should with Milk, and Hony feed the poore,
Their Entertainments like a Witches feast,
A shew that feeds not, but deludes the guest.*

*How should Babes thrive in a Step-mothers lap?
When Nurses give them poison in their papp?
Oh that some Zealous powers would conspire
To sentence all such Stubble to the fire!
The whole is out of Order; Church and Stare,
In my Prognosticks this is Englands Fate,
The Land will mourne, and Men will find it true,
Till Caesar come, who will give God his due.*

Think

Poem.

*Think not, kind Reader, that its my designe
To cloud the Sun that my dim Starr may shine;
It is a task for Eagles, not for Wrens
To staine the beauty of deserving Penns:
This Iron age such Authors can rehearse,
Whose golden penne deserve a Golden verse.
Works should commend their Authors, this being
As it deserves, so let me fall or stand. (scand,*

*I never lik't those Complements at Feasts,
That wish the best were better for the guests:
Those that in midst of plenty wish for more,
And (guilty of excedings) call it poore:
I ever thought the worst dish there too much,
The Courtest Morfell much too good for such.
If here a Feast of fat things you do meet,
Give God the praise, and eat and drink the sweet.
If any failing here or leaness be,
Take you the best, and leave the worst to me.*

*Christ bids his Shepards feed, and feed, and feed,
His Lambs and Sheep, lo here is for your need,
And fill, serv'd in First, Second, and Third Messe,
All wholesome food, though but in homely dresse.
Eat, drink, and feast your selves, my Friends, but say,
When that is done, do not rise up to play:
If you will eat to live, and live to die,
Joyne strictest Practise with the Theory.*

Though

Poem.

*Though naked Truth be best, yet Fancies quaint
Esteem the face the fairer for the paint;
And if we will mens queasy palates woo,
Our meat must wholesome be, and toothsome too;
Most are like Children, and refuse to eat
Unless the dish be gaudy as the meat:
Even Curious palates feed as they would wish,
When wholesome food is in a garnisht dish:
When pleasure is with profit twin'd, its sed
Its like the bristle that draws in the thred.
Austin delighting Ambrose for to hear,
His heart was led to Heav'n by his Ear,
And men must be indulged in this, or we
Our Books with dust, and Cobwebs clad may see.*

*If Musick dwell in discords, here are three
That make a Unity in Trinity;
Or if Variety delight your braine,
Trichotomize that Unity againe;
But I am word-bound, starv'd in midst of store;
My subject is too rich, my Muse too poore.
Reader proceed, thoult not thy labour lose,
If halting Verse go more upright in prose.*

*Tis to catch precious Soules to God that I
Do bait the hooke of Prose with Poetry,
Fishers of men must put on every guise,
Winners of Soules must study to be wise;*

If

A prefatory

*If Poetry be goats hair, and no more,
Yet it may serve to vail the Temple dore :
Ile not detain you longer in the Porch,
Nor light you to the Sun with such a Torch :
What furnitures within is now made free,
The Curtaine's drawne, you may go in and see.*

ERRATA.

pag. 17. line 15. read able. p. 34. l. 3. blot out, and make
figure. 1 before the next word. p. 36. l. 24. r. mankind. p. 50.
l. 11. r. the for their. p. 59. l. 15. r. sink p. 62. l. 5. r. vassalls.
p. 69. l. 18. r. fold. p. 76. l. 2. r. I count. l. 14. r. maine thing.
p. 91. l. 21. r. great wickednesse. p. 114. l. ult. r. Apostaticall.
p. 127. l. 10. r. certainty.] in the same line r. assert. p. 128.
l. 5. r. Apostates. p. 128. l. 18. r. road. p. 129. l. 23. r.
preacher. p. 135. l. 1. r. word. p. 139. l. 7. Jsay. r. p. 144. l.
5. r. being. p. 150. l. 9. r. wet finger. p. 151. l. 17. r. as his right eye
&c. p. 186. l. 15. r. when. p. 192. l. 16. read puluerem. p. 196. l. 14.
r. refuge. p. 200. l. 8. read so obdurate. p. 209. l. 3. r. Sola-
men. p. 211. l. 11. read Masters. p. 216. l. 23. r. ὁ ἑόφως τῶ
συνότῳ p. 218. l. 11. blot out. p. 230. l. 5. r. stony heart. p.
236. l. 5. r. desponde. p. 237. l. 22. r. owne deceived and de-
ceitfull hearts p. 238. l. 8. r. whelpe.

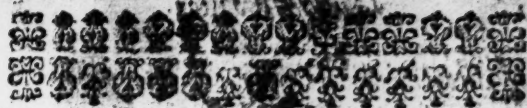
AA

1800

Received of the Honble the Secretary of the
Board of Trade and Plantations
the sum of £1000
for the purchase of the
land of the Indians
in the County of York
the 10th day of June 1800

ATTEST

Witness my hand and seal
this 10th day of June 1800
John H. Mifflin
Secretary of the Board of Trade and Plantations



G R E A T S A L V A T I O N

BY

J E S U S C H R I S T

Tendered to the greatest of Sinners; &c.

Hebr. 2, 3.

*How shall we escape, if we neglect so great
Salvation?*



Salvation is so sweet a subject, that
its pitty it should meet with any
but faithfull handlers, and pro-
fitable hearers; I may say of the
very fillables of it, as once holy
Bernard did of that saving Name *Jesus*, in
which it was founded, *Mat. 1. 21.* That it is
Mel in ore, melos in aure, jubilum in corde;
Hony to the mouth, Musick to the eare, and re-
joycing

B

joycing to the heart. Words of Salvation are *breath of life*, and its pitty any of that should be like breath scattered in the ayre; they are *water of life*, and its pitty it should be like water spilt upon the ground; we should deal by such doctrine as goldsmiths do by the filings of their gold, secure every dust of it; As God saith to ungodly teachers, so may we say unto ungodly hearers, *What have you to do to take my word into your mouthes*, or eares, when it takes no hold upon your hearts, *Whert as you hate to be reformed, and have cast my words behind you.* Psal. 50. 16, 17.

Salvation is such a mystery of miraculous mercy, that the very *Angells* do delight to pry into it, 1. Pet. 1. 12. And as they were ministering Spirits to the great Saviour when he was upon Earth, so they are glad to be *Ministering Spirits to the heyres of this great Salvation.* Heb. 1. 14. A Messenger coming from the dead, and from that triumphant community of just and perfect Soules, were fitter to speak to you of such a theam, than one that's going to the dead, and is yet clothed with the raggs of mortality and corruption: If such a one should hear us expressing our low conceptions of such sublime mysteries as accompany Salvation, he would say as the Queen of the South of *Solomon*.

and wouldome, that one half is in
your own Country. If the Devil
Soules might hear but one Sermon
Salvation with hope of obtaining it,
think that they would be so regar-
dant as the common sort of hearers are, into
you think that the divells themselves (w^h be
beleewe the dreadfullness of perfected damna-
on, and tremble to beleewe it) would say to
such a preacher as *Felix* did to *Paul*, *Acts* 24,
25. *Go thy way for this time, and when I have a
more convenient season I will call for thee.*

This is the *unum magnum*, the *unicum maxi-
mum*; the great thing that the Apostle indea-
vours to secure in this place, that none of
Christs blood may be lost, that none of his own
Ministeriall labour may be labour in vaine;
In a word his drift and scope is that that Sal-
vation, which was so great in the operation, and
in the Revelation, should be as great in the
Worlds acceptance. Christ had wrought it
out, who was the Son of God, higher than
Angells, the great Prophet, and Priest, and
King of his Church, as this Epistle declares at
large.

The Gospel had brought it to light, which
is the glorious Gospel of the blessed God, *1. Tim.*
1. 11. which makes Salvation neerer and

Great Salvation.

the law did. And therefore if we
how shall we escape? that is to say,
possibility of escaping.
of the Ancients hath laid down this
Gods method of dealing with the re-
of his mercy. *Ingentia beneficia, flagitia,*
poenitentia. Where God offers, or bestowes
great mercies, there the setting light by those
mercies are sinns with an high hand, and those
great sinns draw down proportionable punish-
ments.

Now according to this Rule.

1. What mercy greater than Gospel-mercy?
2. What sin can be greater than to set light by such mercy?
3. What punishment can be greater than that, that such sin deserves?

The Apostles words here considered as related to the context, may be exactly reduced to that rule; we shall therefore from such premises draw these three naturall conclusions, as the plaine results of this Scripture.

1. That Salvation brought to light by the Gospel is great Salvation.
2. That setting light by such Salvation is great sin.
3. That the neglect of such great Salvation brings great damnation.

The

The First Doctrine.

Gospel Salvation is great Salvation.

BEfore we open the doore to let you into a clear sight of this truth, it may not be impertinent to remove an objection that lies as a stumbling block at the very entrance, and that is this. In that we proclaime Gospel-Salvation to be great Salvation, some may demand whether there be any other Salvation that may stand in competition with Gospel-Salvation?

To which we answer, that God never revealed but two wayes unto mankind for Salvation.

The first was by a Covenant of workes, manifested unto the first *Adam* as the Worlds representative, wherein the condition was *Hoc fac & vive, do this and thou shalt live*, or do this and be saved.

But that Law being transgressed, and that Covenant broken; and *Adam* and his posterity being under the curse of that Covenant, and the wrath of God abiding on them: God was pleased to enter into another Covenant of grace with mankind through the second *Adam*,

proposing unto them another condition, *Hoc crede & vive, whosoever beleeveth in him shall not perish, but have everlasting life Iohn. 3. 16.* Though there was an old way to Salvation by working held out by the law, yet now *the new and living way*, brought to light by the Gospel, is the way of beleiving; and this Salvation by the Covenant of grace doth as farr excell that by the Covenant of workes, as the second *Adam* doth excell the first.

I may further adde, that the Covenant of grace hath been exhibited under two dispensations.

First to the Jewes, under the old Testament-dispensation, in types and shadowes, when the Ceremoniall Law was the Jewes Gospel.

And secondly to Jewes and Gentiles, under the new Testament dispensation, in truths and and substances, and this is that Salvation that the Apostle seemes here to commend and exalt above other Salvations, that Salvation which in the manifestation of it, is grown up to more ripenesse of yeares, and perfection of Stature since the fullnesse of time, than ever it was before. And since we are speaking comparatively of it, let us take in one consideration more, though it may serve only for a pleonasmie, for having spoken of the greater, we need

need not doubt of the lesse. It may be called great Salvation, if compared with temporall, and corporall deliverances; such as those from *Ægypt*, and *Babylon*, those were great deliverances, and great Salvations, but that was of *bodies*, this of *soules*, that was *temporall*, and this *aternall*, and therefore in every respect,

1. If compared with Salvation by the law,

2. If compared with the old Testament-manifestations,

3. If compared with temporall deliverances,

We must give acclamation to it to be great Salvation. And as for dreaming of any other Salvation, properly, and strictly so called, we must keep close to those true sayings of God. *Acts 4. 12. Neither is there Salvation in any other, for there is none other name under Heaven, given among men, whereby we must be saved, and 1. Tim. 2. 5. unicus est mediator, There is one onely mediatur betwixt God and man, the Man Christ Jesus.*

The doubt being cleared, we proceed to clear the doctrine.

1. By improving the Text.

2. By Testimonies of Scripture.

3. By pregnant, and ponderous Reason.

First by improving the Text, where the Spirit of God gives it a rise three degrees high: 1 Salvation, 2 great Salvation, 3 so great Salvation, which last is a *sic* without a *sicut* (as one saith of Gods love from that Scripture, *God so loved the World*) so that the tongues of men or Angells are not able to expresse, nor the imaginations of men or Angells able to comprehend: Or what if we suppose it better to illustrate those three gradations by the three degrees of comparison; we may shew you at large how Gospel-Salvation is,

1. Positively great Salvation.
2. Comparatively greater than all other.
3. Superlative ly the greatest of alls.

But all this was hinted in that that went before.

Secondly to shew you the consent of Scripture, and how harmoniously they attest unto this truth.

Psal. 130. 7. Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption, let redemption but lead us to a redeemer, and we shall find such plenty of it in Jesus Christ, that out of his fullness we may be all receivers, and grace for grace.

Luke

Luke 1 69. Blessed be the Lord God of Israel, that hath raised up for us an horne of Salvation in the house of his servant David. Its a figurative expreffion taken from beasts, whose strength is in their hornes; It is such mighty Salvation, that it can push down all power that opposes it: the Apostle applies it Rom. 8. 33, 34. It is God that justifieth, who is it that condemneth? It is Christ that died, yea, rather that is risen again, who sitteth at the right hand of God, who also maketh intercession for us; who shall separate us from the love of Christ? &c.

Hebr. 7. 25. He is able to save to the uttermost all those that come unto God by him, seeing he ever liveth to make intercession for them.

Put all these together,

1. Plentifull redemption,
2. A horne of mighty Salvation,
3. Salvation to the uttermost,

And they do univocally bear witness to this great truth that *Gospel-Salvation is great Salvation.*

Thirclly to come to Reasons, take into close consideration these three things.

- | | |
|------------------------------|-----------------|
| 1. <i>Ab hoc</i> : From what | } we are saved. |
| 2. <i>Ad hoc</i> : To what | |
| 3. <i>Per hoc</i> : By what | |

And from hence we shall lay downe these three

Reasons to prove it to be great Salvation.

1. Because it saves us *from great evils.*
2. Because it advances to *great happiness.*
3. Because it doth all *by great means.*

I Ab hoc 1. Reason. It saves *from great Evils*, as is easy to shew in a multitude of particulars.

1. From the *wrath of God*, which burnes like a consuming fire, and all the wicked upon earth are but straw, and stubble before it: *It burnes to the bottome of hell, and setts on fire the foundations of the Mountaines, and burnes up the earth with its increase.* The burning *Tophet* is kindled with his displeased breath, as with a river of brimstone, *Isay 30. 33.* The old World was drowned in it, and the new shall be burned in it. It tumbled the Angels that fell out of Heaven, and hurled them into Hell, to be reserved in chaines under darkness to the judgment of the great day. It brought such a curse upon the whole creation for *Adams* sin, *that the whole creation groanes under it, Rom. 8. 22.* Man sweats under it, and Woman is in labour of it. It hath tumbled Monarchy upon Monarchy, the Assyrian, Persian, Græcian, Roman, It hath reprobated the greatest part of men and women that ever were in the World, are, or shall be. It hath cast off the *Jewes*, and unchurched many famous churches of

of the Gentiles. It hath layed flourishing states on ruinous heapes, and hath brought to pass those desolations even to wonder and astonishment, by sword, famine, and pestilence, which our fathers have told us of. It hath done that worke, that strange worke in our daies, and in these parts of the World, which our eyes have seen, and may long be for a *Lamentation*. In a word it brought that confluence of indignation upon Christ, Gods only begotten, and only beloved Son, when he stood in our roome, and became our surety, that it made him sweat blood, and cry out *My God, my God, why hast thou forsaken me?* We may say of all the punishments personall and nationall that have befallen us, or can befall us, of all things that we feel, or fear, as the prophet doth, *Is there any Evil in the City, Land, World, and the Lord hath not done it?* *Amos 3. 6. Ex ungue leonem*, all that see it may say, *This hath God done, for they cannot but see that it is his work*: we may know it to be the Lord by his very footsteps, for as none can deliver and save like him, so none can punish and destroy like him. *Solomon*, tells us *the wrath of a King is like the roaring of a Lion*, *Prov. 19. 12.* but *Moses* tells us that he cannot tell us the power of Gods wrath, *Psal. 90. 11. Who knoweth the power of thine*

thyne anger, even according to thy fear so is thy wrath, and this wrath we are saved from by this great Salvation.

2. It saves from the curse of his law, that binds over to that wrath, *cursed is every one that continueth not in all things that are written in the booke of the Law to do them, Deut. 27. 26.* Its this malediction that makes sin to be the *sting of death*, and makes the hornet of an accusing conscience to sting self-condemned sinners like the pangs of death. This put *Adam* upon that impossibility, to run away and hide himselfe from God; and made *Cain* to be *à corde suo fugitivum*, a runnagate (if it had been possible) from himselfe. This curse of the law sets the never-dying worme a gnawing, and layes upon evill doers that intolerable burden of *a wounded conscience which none can bear*. Cursed is the impenitent Drunkard, Swearer, Sabbath-breaker, Lier, Whoremonger, prayerless, Christless person, saith the Law, but I am such and such saith the conscience, therefore thou art cursed, thou art the man saith right reason in the conclusion. It was the dreadfull impulse of this evill spirit that drave *Judas* first to despair, and then to the gallows, and furiously poasted him through an hell internall into an hell eternall: Twas
this

this that doom'd despairing *Spira* to an hell above ground, and fill'd him so brimfull with hellish horror, that he was the very monster of his time, and the most dreadful spectacle of the age he lived in. Nay, to come neerer to the quick, It was the consciousness of this curse that set *David* upon the rack, and put his bones out of joynt, and brought him into a consumption, that he complaines that *his flesh was dried up for want of fatness, and his moisture was like the drough in Summer*, These terrours of the Law, and plunges of conscience were the stormes, and flouds, and mire, and deepes that he so deeply complained of, and made one deep to call upon another, the deep of his misery to the deep of Gods mercy. Twas this venome that so pointed those arrows of the all-mighties wrath that drank up *Jobs* spirits. And made *Hezekia* to mourne like a dove, and chatter like a Crane, and complaine that from morning to evening God made an end of him: Twas this that pickled up *Peter* in his bitter tears; and put blessed *Paul* so to it that he cryed aloud to Heaven for a deliverer, *Me miserum quis liberabit? O wretched man that I am, who shall deliver me from the body of this death?* and this curse we are saved from by this great Salva-

3. It saves from the tyranny, and dominion of

of Satan, Its mans hell above ground to be under the divells dominion, and principality. The Apostle notes that the unbeleeveng and impenitent are held captive by Satan at his will, 2. Tim. 2. 26. and the Ephesians while they were dead in trespasses and sinns, were said to be acted by the Prince of the power of the ayre, the spirit that worketh in the children of disobedience, Eph. 2. 2. Satan is therefore called The God of this World, 2. Cor. 4. 4. who blinds the minds of them that beleeve not, least the light of the gloripus Gospell of Christ, who is the image of God, should shine unto them. He goes about like a roring Lion, seeking whom he may devour. 1. Pet. 5. 8. And compasses the earth Job. 1. 7. yea, he goes about with great wrath, knowing that his time is but short, Revel. 12. 12. He is called therefore the strong man armed, that keepes peaceable possession till the stronger come, Luke. 11. 21. but when that stronger comes, and God, and Christ come in with this mighty Salvation; when the grace of God which brings Salvation once appeares, then the weapons of our warfare are not Carnal, but mighty through God, to the pulling downe of strong holds. When he that hath the key of David will open, ther's none that can keep shut; As the graves must open to his Surgit mortui,

mortui, and the Earth and Sea must give up their dead at his word of command, so when he will give sinners their blessed part in the first Resurrection, the Devil, World and Flesh shall not be able to detain their Captives: If God will but give *Paul* a commission to go to the Gentiles, he shall open their Eyes, and translate them from darkness to light, from the power of Satan to God. *Act. 26. 17, 18.* When God will shine upon the labours of his planting and watering servants, and come in with that increase which the Apostle calls *the increase of God*, then not only gates of brass and barrs of Iron shall fly open, and breake in sunder, as they did before *Cyrus* when God would use him as an instrument towards his peoples enlargement, but even the chaines of darkness shall snap asunder before the mighty word, and almighty spirit of the Churches great Redemer, like *Sampsons* cords when the Philistins were upon him.

And here is the comfort of all comforts, they that are set at liberty by this great Salvation, have so full a rescue, that they shall never be led captive more, though they have been pulled like brands out of the fire, like the prey out of the paw of the Lion rampant, out of the hands of the strong man by a stronger

stronger; yet now they are in safe hands, because there cannot come a stronger. Christ saith none can take his sheep out of his hand, and his father that gave them him is greater than all, and none can take them out of his fathers hand, Iohn. 10. 28. 29. Though he consider and study Job, Job. 1. 8. and resist Josua. Zech. 3. 1. Though he desire to have the Apostles to winnow them, Luke 22. 31. and wrestles with beleivers about Heavenly things, Eph. 6. 11, 12. Though he hath *νομήματα* devices, plots, machinations, stratagems. 2 Cor. 2. 11. & *μεθοδεύας ἀ μύητα* & *ἐχθρός* wiles, methods, snares laid at unawares, way layings as the word properly signifies, traps artificially set to catch the prey and *τὰ ἑλάν τῶ Σατανᾶ* Revel. 2. 24. the depths of Satan (those poor deluded Soules (like those in our times that are under strong delusions, and the efficacy of error) called their opinions the deep things of God, in allusion probably unto that expression 1 Cor. 2. 10. The spirit searcheth all things, even the deep things of God, and there the spirit tells them they were the deep things of the divel, and not of God, they were not fetcht from Heaven, but from the depth of hell, and though he hath such weapons as the word calls *τὰ ἑλάν τῶ πονηρῶ* τὰ

ἡ ἐποφθαμένα, Eph. 6, 16. *The fiery darts of the Diuel*, yet though he set all his infernall powers on worke, and imploy all his heads and hornes, all his stratagems and strength, and joyne his serpentine subtilty with his Lyon-like power; yet the least of God's little ones shall be saved from him, though the Dragon cast *Flouds out of his mouth after the woman, and the remnant of her seed*, yet they shall have a *hiding place* provided. They have a Captain generall that is called Ἀνχιμος τῆς πίστεως. *The cheife Captain and Finisher of their Faith*, Heb. 12.2. *Who, in that he himselfe, hath suffered being tempted, he is able to succour them that are tempted*, Heb. 2. 18. He puts into their hands *the Sheild of Faith*, which will quench all the fiery darts of the Devil, Eph. 6. 16. And he prays that that faith may not fail, Luke 22.32. And hath *ex abundanti*, for their strong consolation, furnished them with a πανοπλία, *The whole Armour of God*, and bids them *be of good cheere*, he hath overcome, And the Apostle being strong in the Lord, and the power of his might, triumphs before Victory with an ὑπερνικῶμεν, Rom. 8.37. *We shall overcome through him that loved us*. And this bondage we are saved from by this great Salvation.

I might here enumerate more particulars, Death, Judgement, and Hell; for this great Salvation saves from the terrours of all these, and is a shelter against these driving stormes which swell up a raging Sea of wrath, to drown the whole world of the ungodly, but these will come in seasonably among those which follow, where we shall meet with them before we make a full dispatch of this Reason.

4 To give you one generall, that may be comprehensive of all particulars, that we need to speak to. It saves from all evils: Now all evils have been well reduced into two rankes.

1 *Mala culpa* } Evills of sin.

2 *Mala pœna* } Evills of punishment.

1. Salvation is from Sin, yea, and the best part of Salvation too; 'Twas this that gave unto Christ his saving name. *Mat. 1. 21, Thou shalt call his name Jesus, for he shall save his people from their sinns.* Salvation from wrath, which is done in *Justification*, is *quiddam exterius*, the work of Christ without us, who dyed for our sinns, and rose againe for our *Justification*, who did undergoe the curse of the law in his passive obedience, and fullfilled the
righte-

righteousness of the law in his active obedience for the justification of sinners; but Salvation from sin, which is done *in Sanctification*, is *quiddam interius*, the work of Christ within us, who *workes all our workes in us*, as well as for us. See that pithy and pertinent treatise upon that forecited Scripture *Mat. 1. 21.* entitled *Salvation from sin by Jesus Christ*, published not long since by a judicious and faithfull Brother of our Association, Mr. *George Hopkins of Evesham*, where you may read to satisfaction upon that profitable subject, and save me the labour of enlarging upon it.

And as it is from sin, so from all sin that lies within the reach of repentance: There is a sin indeed which the Scripture hath excepted, called *the sin unto death*, and *the sin against the Holy Ghost*, which is therefore unpardonable, because the sinner is impenitent, and because that sin is alwayes twin'd with a totall, and finall apostacy; otherwise there is no sin so great but may be pardoned, no sinner so great but may be saved.

First hear what testimony the old Testament gives unto the Salvation-Covenant. *Moses* is very large in dealing out the great pardons of the great God to great sinners

Exod. 34. 6, 7. saying, he pardoneth iniquity, & transgression, and sin, as if he alluded to the three degrees of comparison magna, majora, maxima peccata, performing to the full what that Scripture promises; Isay 55. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and turne unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon; or according to the originall, he will multiply to pardon. The Prophet Ezekiel. 36. 25. doth particularize: I will pour clean water and ye shall be clean from your idols and from your filthyness will I clense you, though your sinns were as great as idolatry against the first Table, or uncleanness against the second, (and we can hardly think of greater) yet upon returne to God they may be pardoned and purged. The Prophet Isay, 1. 18. goes yet further (if further may be) and makes mention of the pardon of Scarlet and Crimson sinns, (i.e.) Sinns that are double dyed, dyed in graine, like those colours aggravated with the most notorious of circumstances, as bloody as murder (as Davids matter of Vriah, or as black as Hell, (as Manasses witchcraft, and familiarity with Evil spirits) yet upon Gods termes they may be forgiven.

Secondly and because you shall have the
evidence

evidence of this truth from the mouthes of the two witnesses, the New Testament as well as Old, peruse that place *Mat. 12. 31.* That very verse, that puts a barre to the Salvation of sinners against the Holy Ghost; opens a wide doore of hope unto all besides: *All manner of sin, and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.*

Know further that Salvation from sin (to give you the dimensions of it) is,

- 1 Either from the *Condemning* power,
2. Or from the *Commanding* power of sin, and in respect of both it deserves the title of great Salvation.

1 Believers are saved by Christ from the condemning power of sin: *Rom. 8. 1.* The Apostle layes it downe as a most certaine conclusion resulting by way of Argument from antecedent premises. *Now then there is no condemnation to them that are in Christ Jesus. Iohn. 3. 16. They shall not perish, Iohn. 10. 28. They shall never perish, and Iohn. 5. 24. Shall not come into condemnation.*

2 And they are freed from the commanding power of sin: Sin doth not reigne in their mortall bodies, that they should obey it in the lust of it: They have given their members ser-

wants to righteousness unto holiness, and though they sometimes do the Evill which they would not, yet they have sued out their divorce, and can say with the Apostle, their consciences bearing them witness; *It is no longer I, but sin that dwelleth in me.* They have put themselves under the regency of Christ, and put up that petition daily in his name, *Thy Kingdome come*, desiring that God and Christ by the holy spirit may bear rule in their hearts, and not sin: *and Thy will be done*, wherein they desire to be made willing to be ruled by his will, and not the lusts of the flesh, and by this meanes, though sin be not ejected from its inherency, yet it is dejected from its regency, and they are neither servants, nor slaves of sin.

2 Salvation is from punishment, à *malis pœne*, as well as à *malis culpæ*, from wrath as well as sin; and this so great Salvation, that I fear too many do look upon it as the *vna, vnica salus*, that that comprehends the totality of Salvation, but having said enough to undeceive you in the antecedent branch of Salvation from sin, it remaines that we discover this also to be a considerable part, though not the *totum integrale*, the All of this great Salvation. As all of transgression

is epitomiz'd, and summed up in Scripture in the terme of sin, so is all of wrath and punishment in this terme of *death*, and therefore the Apostle briefly layes downe both *Rom. 6. 23. The wages of sin is death; (i.e.)* All death is the wages of all and every sin, so that sin will find the sinner suffering enough, death with all its appurtenances: 1. with all its *forerunners*, diseases, aches paines &c. 2 With all its *concomitants* of tribulation, and anguish, desperation and horreur, 3 and all its followers, death after death, *fire and brimstone which is the seccod death. Revel. 21. 8.*

Let us distinguish of a threefold death which is the wages of sin, and all will be plaine, when we have clear'd it that Salvation saves us from all the three.

Death	{	1 Internall	}	of the Soul.
		2 Externall		of the Body.
		3 Eternall		of the Body and Soul.

1 It saves from death internall, as *Eph. 2. 1. You hath he quickned, who were dead in trespasses and sinns. Iohn. 5. 25. The time shall come, and now is when the dead shall hear the voice of the Son of God, and those that hear shall live, and Iohn. 5. 24. He that heareth my words,*

and be ei'eth in him that sent me hath everlast-
 ing life, and shall not come into condemnation,
 but is passed from death to life, and Revel. 20.
 6. Blessed is he that hath his part in the first
 Resurrection, on such the second death hath no
 power, which expositors do interpret of the
 resurrection of the Soul from the death of sin
 to the life of grace, as the second resurrection
 of the body from death to life immor-
 tall.

2. It saves from death externall, though not
 from the stroak of death, for its appointed unto
 all men once to die. Hebr. 9. 27. Yet from
 the sting of death, for blessed are the dead
 which die in the Lord Revel. 14. 13. Paul tells
 us, if in this life only we had hope in Christ we
 were of all men the most miserable. 1 Cor. 15. 19.
 noting that the hope that we have in Christ
 for another life, is the best part of our hope,
 and that which maketh not ashamed, and in or-
 der to this Solomon saith, the righteous hath
 hope in his death. Prov. 14. 32. Though be-
 lievers die, yet they are not kill'd with death as
 that deadly phrase is Revel. 2. 23. It is but their
 dust that sees corruption; Their head having
 kill'd death, Oh death I will be thy death, Hos.
 13. 14. nothing hinders but that on the ac-
 count of that victory they may triumph as more
 than

than conquerors, and say with the Apostle. O death where is thy sting, O grave where is thy victory? 1 Cor. 15. 55.

3 It saves from death eternall. *Iohn. 11. 25, 26. He that beleiveth in me, though he were dead, yet shall he live, and whosoever liveth and beleiveth in me shall not die for ever.* Death is therefore call'd the King of feares, because there is a more terrible death stands behind it; as the Apostle saith *after death cometh the judgement*, so we may say after judgement cometh the death: Observe but how the Apostle sends out bold challenges, and even bids defiance to all adversary power upon this very score of being protected, and secured from the second death. *Rom. 8. 33. Who shall condemn? What shall separate? I am perswaded that neither death, nor life &c. nor any other creature shall be able to separate us from the love of God which is in Christ Jesus. &c.* Let all these be laid together that it saves us 1 From the wrath of God. 2 From the curse of his Law. 3 From the tyranny of Satan. 4 From sin both condemning and commanding, and then from punishment, death internall, externall, and eternall, and these make up a pregnant proof that Gospel-Salvation is great Salvation from the *ab hoc*, the great evils it saves us from.

2. Ad hoc. 2. Reason. It saves us to great happiness, I mean that by this great Salvation we are advanced to great happiness,

It were endless to handle all the particulars of that blessedness to which Salvation doth entitle us.

Moses brings in that blessedness in huddles that is prepared for the children of obedience, and heyres of Salvation, *Deut. 28.* blessings of all sorts, and sizes, in every state and condition.

David saith *Psal. 1. 1.* Blessednesses belong unto them, or as the originall doth more emphatically render it, *o beatitudines, oh the blessednesses* that belong unto such as he there describes: and *Psal. 144. 15.* gives their blessedness a rise above all other blessedness, yea, above all that can be spoken or conceived, yea, *blessed are the people which have the Lord to be their God.*

Paul saith, they begin in election and end in glorification, *Rom. 8. 30.* Whom he did predestinate, them he called, and whom he called them he also justified and whom he justified, them he also glorified. In which words he sets downe the priviledges of Gods saved ones.

1. *Before time: In predestination.*
2. *In time. In calling, and Justification.*
3. *After time. In Glorification.*

Let us if we can run back to the beginning of eternity, end run forward to the end of it, and if we cannot (as we cannot) let us run to our witts end, and then cry out *ô altitudo ! ô profunditas !* oh the length, and breadth, and height, and depth of the love of God, which *passeth knowledge!* The measure of Heaven is *heaped up*, and *pressed downe*, and *running over*.

Yet though the excellencies of that Land of promise, which flowes with better blessings than milk and hony, cannot be told you, we shall not pass it by so slenderly as to say no more of it, but shall do as those faithfull spies, that were sent to survey the Land of *Canaan*, present you with a bunch or two, that you may have a tast at least of the fruits of the Land, though the full feast be reserved till the time of our fruition.

1. Those that are the heyres of this great Salvation are adopted into the family of Heaven, and received into the glorious liberty of the Sonns and Daughters of the Lord God Almighty; which giving us *union* with Christ, gives us right also to all the *priviledges* of
Communion

up most of the love of God, and know most of that love which passeth knowledge, will be most confounded with monstrousness of this sin, and know most of the sinfull nature of it, and such as these can assure the world of blind sinners, that it is *a Soul-confounding sin, and a plague provoking sin*, and such as are infected with this leprosy of sin, may well cry out, *uncleane, uncleane*, but while I am speaking but positively of the greatness of this sin, I am already leaping into the superlative,

*Deus & exlum
non patiuntur
hyperbolen.*

so hard it is to speak diminutively of this sin, as we cannot speak too highly of God, who is the highest good, so we cannot speak too aggravatingly of this sin, because it is so objectively against the highest love of the highest God, that it is a sin so opposite to the highest good, is aggravation sufficient to speak it superlatively great, yet since it was promised, we shall proceed to the comparative, and so come in order to the superlative at last.

2. It is *Comparatively greater than other sinns*, and here we shall take the course to manifest Gospel-refusing to be great sin, as we did to manifest Gospel-Salvation to be great Salvation: we compared Gospel-Salvation with Law-Salvation, and with temporall deliverances,

ances, and lower Salvations, and shew'd you that it was great, if compar'd with them, because it was greater than those, we shall therefore,

1. Compare Gospel-refusing with Law-refusing, and so demonstrate it to be greater. And this the very argument made use of by our Apostle which ushers in my text. *Therefore we ought to give the more earnest heed unto the things that we have heard, least at any time we let them slip, for if the word spoken by Angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape, if we neglect so great Salvation. &c.* That is, if their sin, which was less, deserved so great punishment, how much more ours which is greater? & Heb. 10. 28, 29. *He that despised Moses Law died without mercy under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he he was sanctified, an unholy thing, and hath done despight unto the spirit of grace?* We shall better improve that Scripture, when we come to the handling of the third Doctrine, only here, as before, read the the greatness of the sin in the greatness of the punishment

punishment, for God, who is, *ipsissima justitia*, justice it self, doth allwayes proportion his punishment to the sin, and note above all that, this sin is here called *a treading Christ under foot, a counting of the blood of the Covenant an uncleane thing, and a doing despight unto the spirit of grace*, there is too much of these ingredients into the sin of Gospel-refusing, which makes it to culminate, and to mount up unto a sin of the highest altitude, and greatest magnitude, and to die in it, to do it finally, to continue refusers and neglecters of so great Salvation, doth much aggravate it.

2. If we compare this with other sinns, it will appear to be greater than such as the Scripture condemns as very gross and out of measure sinfull.

1 *Adultery* is lookt upon as a great sin, it was so in *Iosephs* account, when he said, *how can I do this wickedness and sin against God?* Gen. 39. 9. And *David* was even swallowed up of that twin-sin, whereof adultery was one, Psal. 51. 4. *Against thee, thee only have I sinned, and done this evil in thy sight*; but the refusing of Gospel-Salvation is far greater, for *David* by Gospel-indulgence obtained pardon of that sin, but if he had refused that

that Salvation, he had been left to perish without remedy.

2 *Idolatry* is also a most notorious sin, surely the spirit of God names these two as two of the most crying, when it promises great pardon to great sinns, *from your idols & from your filthiness will I cleanse you* Ezek. 36. 25. (i.e.) if your sinns be as great as *Idolatry* against the first table, or adultery against the second, yet upon your seasonable and sincere returne, you shall find mercy: *Idolatry* is a spirituall adultery; that *ad alterius torum*, this *ad alterum Denm*. Adultery is a running a whoring after strange flesh, *Idolatry* a running a whoring after strange Gods. When the Israelites had corrupted their waies by worshipping the calfe, *Moses* told them they had sinned a great sin: *Exod.* 32. 30. and when *Israel* had sinned in asking them a King, *Samuel* tells them they had sinned a great sin, *1 Sam.* 12. 17. and what was that great sin, they had rejected God; the Israelites had taken a calfe for their God in *Moses* time, and a man for their God in *Samuell's*, but this is a greater refusing of God; they refused him in his absolute power, commanding their obedience, these refuse him in his meruelous mercy calling them to beleeve.

3 *Rebellion*, or *Treason* are great sinns, and disobedience

disobedience to Gods commands is rebellion. *Isay. 1. 20. If ye refuse and rebell. &c.* how much more our disobedience to that great-Gospel command; that we should *believe in the name of Jesus Christ, whom he hath sent.* *1 Iohn. 3. 23.* and *Samuell* told *Saul* that *Rebellion was as the sin of witchcraft, and stubbornness as iniquity and idolatry* *1. Sam. 15 23.* When a King shall proclaime his Lawes by his Embassadors, and men shall offer violence to his Embassadors, or refuse his Lawes, they are left without the protection of those Lawes, and not only so, but proceeded against as rebels and Traitors against the Crowne and dignity of the Prince; and Gospel-refusing is Rebellion of an higher nature, because it is against an higher Law, against the royall Law, and against a greater King, against the King of Kings.

4 Once more and I have done with the comparative part of the Illustration. Its a greater sin than the *sin of Sodom*, as may be gathered from *Mark. 6. 11. Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them; verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgement than for that City.* Its very evident that its this sin of Gospel-refusing that

that is here intended, its the not receiving, nor hearing the Apostles, and messengers of Christ, that were sent to negotiate in the deep things of the Gospel: Their setting light by it is here hinted in the Apostles gesture towards them, they set no more by the preaching of the Gospel, than they did by the dust under their feet, and therefore they must shake off the dust of their feet against them. And its further to be gathered by consequence that their sin was greater than the sin of *Sodom*, in that Christ saith it, and protests it, that it shall be more tolerable for *Sodom* and *Gomorrhah* in the day of judgement, than for that City. Let us make enquiry then what Sodom's sin was, that we may judge the more clearly of this Comparison. *Moses* saith Gen. 13. 13. *The men of Sodom were wicked, and sinners before the Lord exceedingly*, that is they were a most notorious sort of sinners and greater than ordinary. Though many of Sodom's sins are enumerated in that black catalogue, that stands upon record as an aggravation of the sins of *Israel*, whose sister thee is called, Ezek. 16. 49. *Pride, fullness of bread, (i.e.) gluttony, and drunkenness, and abundance of idleness, and uncharitableness*. Yet there is one sin that is hang'd upon the file, that takes its

its denomination from that place, and is called the sin of *Sodom* (e. i.) burning in strange unnaturall lusts, not fit to be named without trembling, this was that that caused them to be burnt with strange fire, even with fire and brimstone from Heaven, as they had abused their land, and turn'd it into a Hell of sin, so God raines down from Heaven upon them a Hell of punishment, somewhat may be yet added towards the aggravation of their sin, (which was monstrous enough without circumstances of guilt) from *Isay. 3. 9. They declare their sin as Sodom; they hide it not,* the meaning is they were shameless sinners, they did adde a brazen forehead to their stony hearts, and added to the extremity of lust the extremity of impudence; And if the sin we are speaking of be more monstrous than the sin of *Sodom*, what shall we say to this? Surely as the Prophet thundring against the sins of *Israel* saith, *hear the word of the Lord, ye Princes of Sodom, hearken to the Law of our God, ye people of Gomorrah,* *Isay 1. 10.* The Gospel-Boanerges may cry lowder against the sins of *England*, and all such Lands as have lived under the sun-shine of the Gospel: Hear the Gospel of *Jesus Christ*, ye that are greater sinners than the *Princes of Sodom*, give care unto

unto the Salvation of our God, ye that are greater sinners than the people of Gomorrah.

3. It is *superlatively the greatest sin*, except that excepted sin, *the sin unto death*, called in Scripture *the sin against the holy Ghost*, That it is against the love of God, and grace of Christ, and revelation, and wraisting of the spirit, you have already heard, a trinity of aggravations bigg enough to make three superlatives, and evidencing it to be a sin against the Holy Ghost of an^e high nature, though not the sin against the Holy Ghost yet it is not to pass thus, we have further evidence against it, which will prove it to be more than superlatively abominable, but we shall modell that which is behind into a few arguments or Reasons, which shall make up a convincing and pregnant prooffe of this truth, that the sin of Gospel-refusing is superlatively great, and a most sinfull sin.

1. Reason proving it to be exceeding great is, because it is *an accumulated sin*; To refuse Gospel-Salvation is to heap sin upon sin, we do all by nature through *Adams* disobedience ly under the Condemnation of the Covenant of workes, the wrath of God abiding on us. Now Gospel-Salvation is a plaister of Christs bloud

blood to heal that wound, and a mercifull indulgence provided by our wise and gracious God, as a suitable remedy against that malady, *God gave his only son, that whosoever be-
leiveth in him might not perish &c.* Iohn 3.
16. Now they that refuse this mercy do expose themselves to *judgements without mer-
cy*, and they that are regardless of this remedy must be left *to perish without remedy*, and all because they adde to their transgressions of the Law, their owne and their forefathers: this sin above all, that they set light by the Gospel. The mercies of Heaven are meted out unto men in Heavens measure, that is *heaped up,
pressed downe, and running over*, though we are ready to stand upon niggardly tearmes with God, he deales not so with us, and when God requires of us a proportionable measure of thankfullness and obedience, even that we should be *abundant in the worke of the Lord*, who thus abounds to us in mercy and loving kindness; for us to make such a wretched retribution unto the Lord for all his mercies, as to returne a full *measure of our iniquities*, sinns heaped up, and pressed downe, and running over, this must needs be exceeding provoking to the eyes of his glory: Our Righteousness indeed should be a *righteousness running over*,

as our Saviour taught his disciples *wee* *cannot*
except your righteousness exceed (i. e. run
over) the righteousness of the Scribes and Phari-
ses, ye cannot enter into the Kingdome of Hea-
ven, Mat. 5. 20. Mistake me not, I do not
 hold that the righteousness of the Saints can
 run over in the sense of *Rome*, by works of
 supererrogation, for being sanctified but in
 part, we must crave pardon dayly for the ini-
 quities of our holy things, and lay when all is
 done, that *we are unprofitable servants*, but
 in respect of such as come short, and take up
 with the name, and forme, and easy part of
 Religion (as the Scribes and Pharisees did)
 so it must exceed, and run over. Now when
 instead of a righteousness running over, our
 sin shall run over, as it doth when we are
 guilty of Gospel-refusing, where shall such
 ungodly ones, and sinners appear? The peo-
 ple of Israel when they had committed that
 sin of thunder in asking them a King (when
 God was their King) when they were awake-
 ned and convinc'd by a storme, and Son of
 thunder, they made this confession, *we have*
added unto all our sinns this evil to aske us a
King. 1 Sam. 12. 19. But those that refuse
 the Gospel, may take up this confession, that
 they have added this to all their other sinns,

blood to heal that wound, and a mercifull indulgence provided by our wise and gracious God, as a suitable remedy against that ~~mala-~~dy, *God gave his only son, that whosoever be-
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 they have added this to all their other sinns,

that they have refused them a King, yea *the King of Kings, the Royall King Jesus*, yea, that that more than superlatively aggravates their sin, they refuse Jesus Christ in all his offices, who offers himselfe in the Gospel as their compleat Mediator in his *propheticall, priestly, and kingly* Office, and *of God is made unto us wisdom and righteousness, and sanctification & redemption.* 1. Cor. 1. 3. And because we are now declaring against this sin as an accumulated sin, we shall take a little liberty more than ordinary to make good these 3 charges against the sin of setting light by the Gospel, that it is against Christ in his threefold office, and this will do the office of a magnifying glass, and present that sin, which to purblind sinners seemes no bigger than a molehill, in his full proportion swelling to a mountaine; I know many will be ready to startle at such a charge, and the most guilty will be ready to kick first, (as Judas was ready with his Master, is it I?) what, we Refusers of Jesus Christ? no, we scorne it, we defy them that shall tell us so; It is not fit they should live that refuse Jesus Christ, do you make doggs, or Divells of us, that we should do so? and thus men are ready to cry peace, and plead not guilty, and to *blesse themselves in their hearts, and to flatter themselves*

*selves till their abominable wickedness be found out: I confesse its commen with men and women to hang upon the outside of a Saviour, as the Antidiluvians did on the outside of the Arke, but those that will have a protection from condemnation, and fly from wrath to come, must get into this Saviour, as Noah did into his arke. Ther's no condemnation to them that are in Christ Jesus, Rom. 8. 1. We must not think as the Papists do, that when we have blest our selves with the signe of the Cross, or superstitiously used as a spel, or conjuration the sillables of the name of Jesus, that then we may bid defiance to the Divil, and his Angells can then have no power over us; this doth but confirme them in their delusion, and make them much more the children of the Divil than others; and yet the hope of the common sort of ignorant hearers is but little better. If they can but say they beleive in Jesus Christ, and they beleive he came into the world to save sinners, and they have beleived this ever since they can remember, and they will never be beaten out of it while they live, and yet all this while they are Refusers of Christ, and such notorious Refusers of him, that they refuse him in all his Offices, as I shall indeavour towards
their*

their undeceiving (If God will) to make so plaine, that those whose eyes have been anointed with eye-salve from above, may even run, and read it.

I. Gospel-refusing is a refusing of Christ in his priestly office, we begin with that, because here they think themselves to be cock-sure, and every one will profess their willingness to be saved by Christ, and to be ready to take him to be their Jesus and Saviour, I easily confess that ther's a naturall propensity in man to desire good for himself, and the principle of self-love is so deeply rooted, that so long as man is master of his reason, he will not yeild willingly to be miserable, but we must further know that as there is a spirituall, so there is a carnall desire of Christ and happiness, which cannot be called a serving of Christ but our selves upon him. This may not so properly be called a taking of Christ, as a catching at him, consider that Christ offers himself unto sinners in the Gospel in all his offices jointly, and not in any one of them singly, and he that will rightly receive him must receive him wholly, and not catch at him by piecemeale, we must have all Christ, or no Christ, and therefore we must give up our selves to be taught by him as by our
Pro-

Prophet, and to be ruled by him as by our King, if we will be saved by him as by our Priest. Are we willing to take Christ for himselfe, as well as for our selves? otherwise we do frustrate the very end of his saving us, for we are therefore saved by him, that he may be served by us, *in righteousness and holyness all our daies, Luke. 1. 74, 75.* To be saved from wrath and not from sin, is but the lesser halfe of Gospel Salvation, and such as are not willing of both, can have neither. What God hath joyned together we must not put asunder, Its a most disingenious and unreasonable thing to be all on the receiving, and nothing on the returning hand, to expect all from him, and to give nothing back, indeed his redeemed ones can give him nothing but his owne, which made the Apostle say *Ye are not your owne but are bought with a price, therefore glorify God both with your bodies and soules which are his,* and as we must give him our whole selves, bodies, soules, and spirits, so we must take his whole selfe as King, Prophet, and Priest, if we can be content to be willing disciples to his propheticall office, and willing subjects to his Kingly office, then we may reasonably, and believingly expect the benefit of his Priestly office, but let us not dreame that

Christ will be our Jesus, when our hearts tells us, and our lives tell all that are near us, that we have not taken him to be our Lord.

2 Gospel refusing is a refusing of Christ in his propheticall Office, and nothing is plainer than this, that they which set light by the Gospel, do refuse Christ to be their Teacher, Salvation by the Gospel is the lesson that Christ teaches, and can they slight the Lesson, and regard the Teacher? Observe what the Apostle saith Heb. 2. 1. *Therefore we ought to give the more earnest heed to the things which we have heard, least at any time we should let them slip, for if the word spoken by Angels was stedfast &c. how shall we escape if we neglect so great Salvation? take notice of the Apostles inference. Therefore we ought to give the more earnest heed &c. Wherefore? Why because we have so admirable a Teacher, for this refers to the beginning of the foregoing Chapter, which tells us in the last dayes that God hath spoken to us by his Son, who was the expresse image of his person, and brightness of his glory, and more excellent than the Angels. Therefore we ought to take heed, because a greater then Moses is here, the Law was given by*

by Moses, but Grace and Truth came by Jesus Christ, Iohn. 1. 17. because a greater than the Prophets is here, even the great Prophet of his Church, Acts. 3. 22, 23. Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of your Bretheren like unto me, him shall ye hear in all things that he shall say unto you; And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people. And behold a greater than the Angells is here, even the Angell of the Covenant, of whom Paul saith Heb. 12. 25. See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall not we escape if we turne away from him that speaketh from Heaven. To be taught of God, and Christ is a thing that should be the glory of the disciples of the Church, though some giddy spirit have learned hence to exclude mans teaching, which Gods teaching, and the teaching of the spirits anointing includes; we read of certaine Sectaries in Corinth that would not be of Paul, nor Apollos, nor Cephas, but of Christ 1. Cor. 1. 12. But those Gospel-refusers that we are speaking of, are such a monstrous sort of Recusants, that they refuse the teaching of Christ himselfe,

and are such deafe adders that they will not hearken to the most alluring charmes, though they come from him *that spake as never man spake*. But as the neglecters of Christ will say at the last day, Lord *when did we see thee hungry and not feed thee &c.* So the refusers of Christ will be ready to say, when did we hear Christ speaking and we slight him? I answer in every Sermon that you have heard unprofitably, for Christ hath a twofold teaching, an outward teaching by his word, and an inward by his spirit, now they that refuse the teaching of Christs messengers, do refuse his Gospel, and refuse him too. It was Christ that gave commission to his Apostles *To teach all Nations*, Mat. 28. 19. *And lo I am with you*, saith he there, that is I will be present with you in that ministry, and in that teaching, and Eph. 4. 8, 11, 12, 13. *When Christ ascended up on high, and gave gifts unto men* (i.e.) gifted and graced men unto his Church: Some extraordinary Apostles, Prophets, Evangelists and some ordinary Pastors and Teachers; and he doth not only set the workman before us, but sets their worke before them *for the perfecting of the Saints, for the work of the Ministry for the edifying of the body of Christ, till we*

we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ. Remember that the teaching of a ministry of Christs owning is Christs teaching, and those that refuse the word of wisdom, and revelation, do refuse to submit to the teaching of Christ.

3 Gospel-refusing is a refusing of Christ in his Kingly office. The King of Saints will not be owned by these Rebels like those Citizens to the Nobleman Luke. 19. 14. that said *we will not have this man to reigne over us*, but when he returned, and recieved his Kingdome, and called his servants to an account, he takes especial notice of those rebels, vers. 27. *but those mine enemies that would not that I should reigne over them, bring hither, and slay them before me*; though the government were laid upon his shoulder, Isay. 9. 6. *And all power was given him in Heaven and in earth*. Mat. 28. 18. And his name was written in capitalls **KING OF KINGS, AND LORD OF LORDS**. Revel. 19. 16. And though this great Preist, and King hath promised to make all his subjects and servants *Kings and Priests* Revel. 1. 6. And these Kings and Priests shall make it their ever;

everlasting worke to ascribe blessing, and honour, and glory, and power, unto him that sitteth upon the Throne, and to the Lamb for ever and ever, Revel. 5. 13. Yet will not these rebellious Refusers of Christs easy yoke be subject to his principality and dominion, though he hath threatned to *bruiſe his Enemies with a rod of Iron, and breake them in peices like a Potters veſſell*. Though there have been great diſputes among the Nations about Government, ſome preferring one, and ſome another, ſome *Monarchy*, when one governeſ, ſome an *Oligarchy*, when a few governe, ſome an *Ariſtocracy*, when the Nobility governe, ſome a *Democracy* when the people governe, ſome delighting in *Anarchy* to be Lawleſs, and ungovern'd, that there may be *no king in Iſrael, but every one may do what is right in his owne eyes*. But there were never any ſo deſperately wicked (except obdurate Atheiſts) to caſt off a *Theocracy*, an acknowledgement of Gods ſupremacy, nor any but Jewes, and Turkes that worſhip not God in Chriſt to caſt off a *Chriſtocracy* the dominion and principality of Jeſus Chriſt, and they durſt not do it neither if they did believe that Chriſt were come in the fleſh. as the Scripture obſerves of the Jewes, *if they had*

had known it, they would not have crucified the Lord of Glory, 1 Cor. 2. 8. Amongst Christians Christ is honoured as the King of Saints, as the only King, and Law-giver of his Church, those that take him to be so indeed, are true Christians indeed; those that in shew and profession take him to be so, are taken to be visible Christians, but those that refuse, they have not so much as a name to live, but are altogether Christless, and without God in the World.

Its the Millenarian dreame, that Christ shall reigne personally upon earth for a thousand yeares, and many are travelling in birth of such an expectation, a delusion which its probable was borrowed from the Jewes that look't for a Messias that should out shine all antecedent Monarks in temporall glory, and terrestriall Grandeur, and because he answered not their expectation, but came in the forme of a servant, they crucified him and his title together, writing upon his Crosse as his grand accusation *JESUS OF NAZARETH KING OF THE JEWES*, which conceit it seemes some of the Apostles had taken up as a fomentation of their pride, some of them reasoning *which should be the greatest in their masters Kingdome*, and others demanding, by the mediation of their Mother
that

that one might sit at his right hand, and the other at his left in his Kingdome, Mat. 20. 21. And they all inquired with one mouth, AAs. 1. 6. *Lord wilt thou at this time restore againe the Kingdome to Jsrael?* And it hath been handed down from age to age, by such whose facultie lies rather in troubling clear Texts of Scripture, than lightning dark ones; And though it hath been sublimared of late by some Masters of fancy, and aeriall illuminates, into that philosophicall quiescence, which beares that Babylonian name of *THE FIFT MONARCHY*. Yet the royall KING *JESUS* who should be of more credit with us than a Million of those millenary seraphicall Doctors, having long since assured his subjects that *his Kingdome is not of this world*, and the Scripture being so plaine that he entered upon his Kingdome at his Ascention, *when he ascended up on high, and led captivity captive, and gave gifts unto men* as his coronation mercies; and sent out his embassadors to subdue nations to his scepter, and to make *the Kingdomes of the world to be the Kingdoms of the Lord and the Kingdoms of his Christ*. And afterwards sending his mighty spirit upon his Apostles and Church, which was the golden scepter of his gracious Kingdome,

dome, which subdued three thousand at once as a promising earnest that he would give a plentiful increase unto their planting and watering labours, and would make the weapons of their warfare mighty to pull downe the strong holds of Satans and sinns Kingdome: And finally the Scripture, and our Creed teaching us to believe assuredly that he was once offered to bear the sinns of many, and unto them that look for him shall he appear the second time without sin unto Salvation, Heb. 9. 28 Being compassed about with such a cloud of witnesses, let it be our earnest endeavour to approve our selves to be true subjects of his Kingdome of grace, and to be such as unfainedly love the Lord Jesus, and wait for his appearing, and so we may have strong consolation in that hope that is set before us, Ioh. 3. 2. Now we are the Sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him.

But I have somewhat digrest in pursuing such as are out of the way, but not altogether impertinently, in regard the concerned party have so perplexed Christs Kingly office, and rendered it more obscure to such whose eyes the God of this world hath blinded, that the light of the glorious Gospel of Jesus Christ should

not

not shine unto them. To conclude the point, it is in the dispensation of the Gospel that the Lord Christ doth exercise all his offices, Prophetically, and Kingly, as well as Priestly, and those that are Refusers of the Gospel are such as slight Christ in all.

2 Reason proving the sin of setting light by the Gospel to be great sin is, Because it is an aggravated sin. That is, a sin monstrously great, further greatned, and made notoriously sinfull by circumstances. Its enquired which sinns are most sinfull, those that are committed against the first table, or the second, and its agreed that sinns against the first are, if other circumstances of weight concur not to make the other the heaviest Scale; But this sin of Gospel-refusing is greater than all, because the administration of the Gospel doth excell in glory that of the Law, as farr as Christ doth excell Moses: I might here enumerate a multitude of circumstances to aggravate the guilt of this sin, but because I intend as much brevity as a subject so momentous will well allow of, I shall satisfy my selfe to enlarge a little upon three Circumstances.

The

The circumstances } 1. Of Person.
 } 2. Of Time.
 } 3. Of Place.

1. *The Circumstance of the Person* adds fullness to the sin, otherwise *Nathan* had been deceived in pleading the greatness of *Dauids* sin by the eminency of his person, and Gods munificence towards him, 2. Sam. 12. 7, 8, 9. Thus saith the Lord God of *Israel*, I anointed thee King over *Israel*, and I delivered thee out of the hand of *Saul*, and I gave thee thy Masters house, and thy Masters wives into thy bosome, and gave thee the house of *Israel* and *Judah*, and if that had been too little, I would moreover have given thee such and such things. Wherefore hast thou despised the commandment of the Lord to do evill in his sight? Much like that of *David* to his false freind, had it been mine Adversary that had magnified himselfe against me, perhaps I could have borne it, but it was thou my Companion, and mine own familiar freind. *Ioseph* interposes this consideration betwixt him and sin. Quo-modo ego? how can I do this great wickedness and sin against God? Gen. 39. 9. And religious *Nehemiah* fortified himselfe against fly-
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ing, when Tobia and Sandballat were plotting his discouragement with the very like argument, *should such a man as I fly? I will not go into the temple to save my life*, Nehem 6. 11. Oh let the covenant-servants of the Lord, and such as retaine to his Family consider this, that those dishonours wound him most which he receives from his favorites, and pretended freinds. And as the abusers of grace given do sin with an high hand, so the refusers of grace offered do sin with a hard heart, and their sinns are also aggravated by the circumstance of the person. None are capable of being guilty of this sin, but such as live in the sound, and sunshine of the Gospel, those whom *the day star* from one high hath visited, and to whom Christ is tendered in all his fullness. The rebellious Jewes were guilty of it for, its said *that Christ came to his own and his own received him not*, Iohn. 1. 11. And the Gentiles to whom the Gospel was sent upon their refusal; they that receive it not, are guilty of refusing it, but Heathens, and Infidels to whom the word of God is a stranger, they cannot be guilty of this sin, though *sinning without Law, they shall perish without Law*, Rom. 2. 12. Yet sinning without Gospel, they cannot be judged for contemning the Gospel. Those

Nations

Nations, and people to whom the sound of the Gospel is gone out, as it was into *Israel*, of whom *David* said, *In Fury is God known, his name is great in Israel &c.* He hath not dealt so with any Nation, neither have the heathen such knowledge of his wayes, and concerning whom *Moses* makes enquiry; *What Nation is so great to have the Lord nigh unto them, as the Lord our God is nigh unto us in all that we call upon him for?* and the like may be said of *England*, that it is a Land like *Canaan*, the glory of all Lands, a Land flowing, not only with milk and hony, but with better mercies, the bread and water of life, the wine and milk of consolation; where the King that hath made a marriage for his Son keepes open house, and the Lord of hosts hath made for the faithfull of the Land a feast of fat things, and wine upon the lees, of fat things full of marrow, and wines upon the lees well refined. For such to be found here that shall undervalue the Lords bounty, and run after their Oxen, and Farmes, and wives, their profits, and pleasures, and lusts, when they should thankfully embrace, and rejoyce in the riches of Gods mercy, and be meditating, and studying some suitable returnes; when they should be coveting better profits, and solacing

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themselves with better pleasures, and their hearts should be set upon better honours than the world can afford them, what unthankfulness can be comparable to this, what sinns or sinners can be more notorious?

2. *The circumstance of the time also doth aggravate the sin:* Paul said to the Athenians that were exceeding superstitious, and given to idolatry, Acts 17. 30. *The times of former ignorance God winked at, but now saith he, he commandeth all men every where to repent,* God did not require much from the darke times of heathenish superstitions, nor so much from the duske glimmering, or star-light of legall dispensations, as he doth from us under the clear sunshine of the Gospel, now *life & immortality is brought to light*, and brought neerer, and made clearer than ever before. Had we lived in the time of the old world, neer unto the deluge, when the world was overwhelm'd first with ignorance, and licentiousness, and then with water; *They were eating and drinking, marrying and giving in marriage (i. e.)* Wallowing in drunkenness and gluttony and lust, making provisions for the flesh to fullfill the lusts of it, so that Noah the preacher of righteousness could not be heard. Or if we had lived in the time of that great
revolt

revolt of the old Israelites, when the Prophet complained, and *I only am left, and they seek my life to take it away*, 1. Kings, 19. 10. Or had we lived near unto the time of Christs coming in the flesh, when the Gentiles were *no people*: Or in the rise and reign of Antichrist, that grand Apostacy of the Gentiles, then there might have been some excuse, and we had had somewhat to say for our selves: But to live in the last age of the World, when the Lord is a *destroying that man of sin with the breath of his mouth, and the brightness of his coming, when the fullness of the Gentiles is to come in*, and the Jewes to be reduc'd unto Christs fold, I mean when these things are the great expectation of the Church and people of God. To live in reforming times, when a glorious reformation hath been prayed, & paid for with a large expence of treasure, teares and blood, when it hath been sought and fought, and covenanted for; To be found Gospel-refusers in such a time when we should be encouraging one another, like the people of Israel and Judah, *weeping, and seeking the Lord, and saying to one another, come let us be joyned unto the Lord in an everlasting Covenant never to be forgotten*, Jer. 50. 4, 5. Or to be found refusers of mercy after such dayes, as

lately passed over us, daies of *breaking down* in the valley of vision, wherein the Lord called to weeping and baldness, and girding with sackcloth, not to keep touch with God at such times may be enough to blast our hopes of a full deliverance, and frustrate our expectation of seeing Syons glory, and *Jerusalems* prosperity: Our bondage is not yet so far removed, but our sins may easily call it back upon us, and make our yoke heavier than ever it was; Let us take special notice of that remarkable threatning, *Jer. 18. 9, 10.* At what instant I shall speak concerning a Nation, and concerning a Kingdom to build and to plant it, If it do evil in my sight, and obey not my voice, then will I repent of the good, wherewith I said I would benefit them; if God be willing to plant, and we will not comply, do we not deserve to be rooted up, when he offers to do by us, as he did by *Jerusalem*, by the call of his Gospel, gather us as a hen gathereth her chickens under her wings, and we will not, how justly may he leave our Land desolate; how speechless shall we be when these things shall be brought to Judgement, and our sins set out in their colours, and aggravated by this circumstance of time?

3. The circumstance of Place is also a great-

greatning aggravation. The Lord Christ reproached those Cities where he had preached his powerfull Sermons, and wrought his wonderfull miracles; *Matt. 11. 21, 22, 23. Woe unto thee Corazin, woe unto thee Bethiayda; for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented in sackcloth and ashes, but it shall be more tolerable for Tyre and Sidon at the Judgement, than for you: And thou Capernaum, that art exalted to Heaven, shalt be thrust down to Hell; and the Prophet aggravates the sins of wicked doers by this circumstance, Isa. 26. 10. Let favour be shewed to the wicked, yet will he not learn righteousness, in the Land of uprightness he will deal unjustly, and will not behold the Majesty of the Lord.* For the Angels to lift up themselves against God in Heaven, deserved a casting into Hell, and a reserving in chains under darkness, to the judgement of the great day. For *Adam* to side with the Devil against God in Paradise, deserved an ejection.

For the Israelites in *Canaan* to sin worse than the Nations that the Lord had cast out before them, deserved a *Babylon*, and an iron yoke of bondage; And for us that are like Angels of light, in comparison of such as live

under Egyptian darkness, *Angli quasi angeli*, as one saith, placed as it were in an Heaven upon Earth, in the bosome of the Church, or like *Adam* in Paradise, *Angli quasi angulo*, as another saith, in a select corner of the World singled from other Nations, dwelling like a peculiar and chosen people by our selves, for this to be a Land of forgetfulness and unthankfulness, and the Inhabitants of it to be children of disobedience, and strangers to the mysteries of the Gospel, and things that accompany Salvation, for this to be a receptacle of heresie and blasphemie, and all notoriousness, for this to be like the old World which God destroyed with water, like *Sodom* and *Gomorrhah* which were destroyed with fire, like rebellious *Israel* with whom the Lord entred into controversie, because there was *no truth, nor mercy, nor knowledge of God in the Land*, Hosea, 4. 1. for us to abound with graceless principles and practises under such means of grace, for us to neglect so great Salvation as hath been brought home unto us, and hath dwelt among us; our sin of Gospel-refusing being thus circumstantiated will make it to be *more tolerable for Sodom and Gomorrhah in the day of Judgement than for us*.

3. Reason of the greatness of this sin is, because

because it is a *State confounding sin*, it's a sin that hath laid flourishing Kingdoms on ruinous heaps. Look back upon the state of the Jews, whom the Lord owned as his first born, and in a nearer relation than all other people of the World; see in what manner of language the Lord spake unto them, *Exod. 19. 5, 6.* *If ye will obey my voice indeed, and keep my Covenant, then ye shall be a peculiar treasure unto me above all people, for all the Earth is mine, and ye shall be unto me a Kingdom of Priests, and an holy Nation; and yet how often were they cast off, for casting off Gods yoke? God told them what he would do unto them in case of disobedience, Lev. 26. 18, 21, 24, 28.* & he tells them again, and again, and again, that they might take thorough notice of it; *If ye will not be reform'd by these things, (that is by fewer stripes, and lighter punishments) but will walk contrary unto me, then will I also walk contrary unto you, and will punish you yet seven times more for your sins, and I will bring a sword upon you that shall avenge the quarrel of my Covenant; There's the quarrel of all quarrels, the Covenant-quarrel, as Covenant mercies and Priviledges are the greatest Mercies and Priviledges.* The Prophet *Isa.* was b'd to cry loud against *Israel* and *Judah*, because their sins

did cry loud unto Heaven for vengeance, because God cries out as one tired out of patience, *they are a burden to him, and he is weary to bear them*: Read the first of *Iſa.* and there the Lord hath a controversy with them, not only about their sins, but about their service, their vain oblations, and abominable incense, their hatefull Festivals, and provoking Prayers, because there was nothing but seeming and formalitie, no spirit nor power in any of their services; And observe whether the Lord do not charge his valediction or last great forsaking of them upon that cause, that they would not receive Christ, nor entertain the Gospel, *Matt. 23. 37. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not*; and mark what follows, *behold your house is left unto you desolate, v. 38.* That is, my house is designed to desolation, which was so much your glory; the Temple of the Lord, that you made such boast of shall be taken from you, yea, and the Lord of the Temple too, he will repudiate you, and give you a bill of divorce, and because you were no more faithfull in keeping the Oracles of God

God, your Candlestick shall be removed, and you shall be left in darkness, and that Land of yours, which is the glory of all Lands, shall be like a desolated Desert, and a forsaken Wilderness; what is it that hath made such havock of late years in *Germany*; that hath destroyed so many Towns, and made such depopulations as our ears have heard of, was it not the Lords Covenant-quarrel? What was it that opened such bloody sluices in *England*, *Scotland*, and *Ireland*, and the Netherlands, without all peradventure this sin of Gospel-refusing hath stricken the deadlyest stroakes in all our Wars, and we may say to this sin, as once *Zippora* said to *Moses*, thou hast been a bloody sin to us, and if we shall go on to dishonour God, and slight his Gospel, and notwithstanding the loud out-cries of his Word and Sword, we shall nourish that viper in our bosoms, and shall foment those blasphemies and heresies that strike at the foundation, and shall help on those divisions that threaten to deprive us of *Verity* and *Purity*, as well as *Unity*; we may take up a lamentation when it is too late, and Sword, Pestilence and Famine may be sent upon that errand to bring our sins to our remembrance, which the Gospel in the midst of peace, health and plenty could not fasten upon us.

us. It should be written with a pen of iron in every thankfull heart; what wonderfull deliverances the Lord hath wrought for us, especially those of the Spanish Invasion, and the Powder-plot, of which we may say in *Dauids* words, *if the Lord himself had not been on our side, may England now say, if the Lord himself had not been on our side when men rose up against us, they had swallowed us up quik, when they were so wrathfully displeased at us; but blessed be the Lord that hath not given us over as a prey unto their teeth; Our soul is escaped as a bird out of the snare of the Fowler, the snare is broken, & we are delivered;* And shall we after all this betray our native Land into the cruel hands of our religious adversaries, that would borrow all the politicks of *Fulian*, or *Machiavill*, and make use of all the *Stratagems* and *strength* of the *Devils heads and horns* to deprive us of the Gospel? Surely we cannot take a likelier course to effect all this, than by going on-to neglect this great Salvation, which if this Gospel-gluted Land shall persist in doing, notwithstanding the warnings of all Gods Watchmen, when the Sword of the Lord shall devour greedily your flesh, and his arrows shall make themselves drunk with your blood, when your sins have made this populous and plentiful Land a place of sculls, and a field of blood,

Salvation is great Sin.

bloud, when the horner of your conscience shall sting you like the pangs of death, and say unto you as *Nathan* to *David*, you are the men that have done this; you will then know that you are Traitors to the State, who have betrayed your Country into the Enemies hand. We read that the Cananites dwelled in garrisons walled up to Heaven, and yet their sinns delivered them up into the hands of spoilers; and though our fenced Cities had walls as high and thick as the walls of *Babylon*, yet the sin that is within would let in the enemy; Though our Armies were never so mighty and numerous; Our Counsellors and Statesmen the very Oracles of the time; Yet they are the faithfull Ministers and people that are the *Charets of Israel* and *horsemen of it*, And our greatest security under Heaven lies in such as teach, and live the Gospel, such as know, and do, and declare the will of God, and indeavour to keep a conscience voyd of offence towards God and man, and order their whole conversation as it becometh the Gospel of *Iesus Christ*.

4 Reason of the greatness of this sin is because it is a *Church confounding sin*. There hath been a great crying down of Churches in our dayes by giddy sectaries, but this is a
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